THE POLITICAL SOCIALIZATION OF BLACK CHILDREN: AN ANALYSIS OF THE ATTITUDES OF CHILDREN IN THREE PAN-AFRICAN SCHOOLS AND A LONGITUDINAL STUDY OF THE ATTITUDES OF FORMER PAN-AFRICAN STUDENTS

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I dedicate this dissertation to the parents, teachers and students of Ahidiana, Dokpwe and Learning House.

ABSTRACT

This study examines the school as a socialization agent for instilling alternative political orientation in Black children. It focuses upon pre-school and primary school children who presently attend or have attended Pan-African oriented schools in New Orleans and Atlanta. The major findings of the study are: 1) that students' attitudes and values are influenced by the indoctrination received at Pan-African schools, however, this influence erodes once they enter public or conventional schools; 2) that parents who enroll their children in Pan-African schools have political ideas and values similar to those advocated by the schools; 3) there is a definite correlation between the way the world is perceived by teachers at Pan-African schools and parents who enroll their children in Pan-African schools; and 4) teachers at Pan-African schools view the world differently than those who teach in public or conventional schools. The study concludes that the longer one remains in a Pan-African environment, the more defined that education is, and that students who have a positive self-image do well in school. It also suggests that political orientation is more influential in a child's development when similar views are held by parents and teachers.

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CHAPTER I

Introduction

Political socialization refers to the process by which an individual acquires the political orientation and behavior in a given political system. Herbert Hyman, in his pioneering work, Political Socialization, discusses "the widespread use of sample surveys"[1] and other methods and techniques to investigate the behavior of man. Political socialization involves the ideas that people have toward government, their values, their aspirations; how they come to hold them; and the modes of behavior that flow from those values and aspirations.

Political socialization is the method by which a nation's political culture is transmitted to succeeding generations and to new members; (it shapes and transmits a nation's political culture.)[2] Dawson and Prewitt theorize that political socialization is the process through which a nation maintains its political culture by transmitting it from the old to the new and through which it transforms the political culture insofar

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[1]Herbert H. Hyman, Political Socialization: A Study in the Psychology of Political Behavior (New York: Free Press, 1959, p. 3.

[2]Richard E. Dawson and Kenneth Prewitt, Political Socialization (Boston: Little, Brown and Co., 1969), p. 27.

as changing circumstances which require such adaptation. Political socialization also creates a culture where none has existed before.[3]

One of the tasks of political socialization is creating political myths on the way to creating a political community. A political community is "a kind of cultural configuration of shared predispositions and attitudes."[4] The development of a political community is important in that it facilitates the generation of loyalties to a political system. Political myths, by enabling the political systems to exploit emotional attachments, make it possible for competing factions, including those competing for leadership roles, to share a common indentification with the political system. All members of the society which are determined by the dominant element of that society. Preschools and elementary schools are the first organized units that the child is placed in outside of the family. Through curriculum and school environment, these schools mirror society. Alvin Poussaint states that knowingly or unknowingly schools tend to reinforce white racism.[5] The things that are a part of the schools' curriculum rarely reflect a positive view of the Black child's existence. Frederick D. Harper states:

> The disadvantaged Black student's self-esteem is further threatened by courses that reflect White,

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[3]Dawson and Prewitt, p. 27.

[4]Edward S. Greenberg, "Children and the Political Community: A Comparison Across Racial Lines," Canadian Journal of Political Science LI (December, 1969), 472.

[5]Alvin Poussaint, "Education and Black Self-Image,"

> Anglo-Saxon, Protestant culture and books that reflect heroes who are not of his racial origin, or cultures that are alien to his poverty culture of the ghetto or his Black rural culture of the South.[6]

Many of the things that are learned are taught as formal instruction; other learning is unconscious.

The mechanisms through which attitudes are learned and transmitted are referred to as agents. The most common ones are the family, schools, peer groups, the media, and both associational and nonassociational groups.

Although the family is generally considered the most influential agent of socialization, recent research strongly suggests that the public schools are close rivals. The media are becoming more important in the entire socialization pattern, but their importance has not been accurately measured. Early works primarily identified the family as the most important.[7] Richard G. Niemi, who conducted an examination of works on family socialization for the Committee on Precollegiate Education of the American Political Science Association, suggests that the "family is not as critical as an association agent today as it was years ago."[8] He also suggests that there

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Freedomways (Fall, 1968), pp. 334-39.

[6]Frederick D. Harper, "Developing A Curriculum of Self-Esteem for Black Youth," Journal of Negro Education, 46, 1977, 134.

[7]Roberta S. Sigel, Learning About Politics (New York: Random House, 1970), p. 31.

[8]Richard G. Niemi, "A Report on the Role of the Family in Political Socialization" prepared for the American Political Science Committee on Precollegiate Education, p. 14.

is considerable room for the school to have impact upon the child's development if it wishes to do so.[9] Schools perform their duties through formal conduct between teachers and pupils and pupils and pupils. Schools serve to reinforce the many lessons of patroitism learned before the children enter school. A student becomes socialized during his time in schools, not only by what is specifically taught, but by school experiences, relations to authority, and extracurricular activities. In fact, the school does much to mold a person and give him a sense of identity.

Roberta S. Sigel notes that:

> . . . political learning like other learning, fits into two broad categories; learning which is the result of deliberate conscious teaching, and learning which is acquired incidentally and almost unbeknowing to the learner himself (even the teacher).[10]

Although the bulk of political socialization literature deals with the adolescent (and mostly white adolescents), it is now clear that significant political learning takes place earlier. Easton and Hess ascert:

> Every piece of evidence indicates that the child's political world begins to take shape well before he even enters elementary school and that it undergoes the most rapid change during those years.[11]

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[9]Niemi, p. 14.

[10]Sigel, Learning About Politics, p. 31.

[11]David Easton and Robert Hess, "The Child's Changing Image of the President," Public Opinion Quarterly, XXXIV 1960.

Other authors have expressed similar ideas on early political learning. Jack Dennis feels that adult ideas and actions are very much related to childhood experiences. He points out rather graphically that:

> Each new generation that emerges upon the political scene as a political system must imprint its image, however varying its measure of success, if it is to persist in some form.[12]

Fred Greenstein emphasizes the importance of early learning for later behavior because of what he considers its "unintended" and "inadvertent" character. As a result, what one learns early is likely to be taken for granted and accepted unquestioningly.[13] Searing, Schwartz, and Lind speak of the importance of early learning in terms of what they call the "primary and structuring principle." They feel that children's orientations are linked to adult political orientation and the structuring principle continues the chain by relating the adult political orientation to issue beliefs.[14] Whatever the merits of the principle, there is widespread belief in the importance of early learning.

Current research suggests that other elements are important in the formation of change in political orientation. Elements such as position in the family, specific experiences

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[12]Jack Dennis, "The Child's Political World," Midwest Journal Political Science, VI (August, 1962), 229-246.

[13]Fred Greenstein, Children and Politics (New Haven: Yale U. Pr., 1965), pp. 153-160.

[14]Donald D. Searing, Joel J. Schwartz, and Alden E. Lind, The Structuring Principle: Political Socialization and Belief Systems," APSR, LXVII (June, 1973), 421-422.

or learning at a later age affect political socialization. Further research on early learning would be useful, but existing research does strongly suggest that socialization at one point in time does have long term effects. The assumption that early learning is an important factor in the developmental psychology of political attitudes does receive support.[15]

Politically relevant learning takes place at all levels of education and at all levels of individual and group activity. The task of political socialization research is one of isolating those areas of the process which have the greatest effect upon the individual. By doing this, one is able to concentrate his efforts on the more crucial phases of socialization and thereby lend clarity to the important questions.

Purpose of the Study

The purpose of this study is to examine the school as a socialization agent for instilling an alternative political orientation in Black children. Most research is done by white scholars, primarily using white children, and is aimed at insuring systems maintenance. This researcher is interested in finding out if Pan-African schools can successfully be used to transmit alternative views to their students and what long lasting effects those views have upon children who are no longer in the Pan-African environment.

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[15]Jeanne N. Kantson, ed., Handbook of Political Psychology (Washington: Jossey-Bass, 1973), p. 136.

Most of the research in political socialization has been on the attitudes of whites, both youth and adults. When Blacks are discussed, the generalizations are based on a small sample taken from a larger sample. The findings are only significant when they come to the generally accepted notions of patriotism, efficacy and the like. Regarding children's socialization, there are several studies which are useful. Much of the research on Black children was carried out by scholars in the field of education.

Children and Politics by Fred Greenstein is a study of 659 students in New Haven, Connecticut. Greenstein states that the respondents came from various socioeconomic backgrounds. Through his questions, he attempted to learn how children feel about authority and to get suggestions for further study and research. He wanted to discover how strong the support for the system was and how political loyalites were developed. He concluded that children of low socioeconomic backgrounds showed no lack of willingness to participate in the system. He did suggest that further research was needed on the different cultural groups and areas.[16]

Robert D. Hess and Judith Torney published works on political socialization that have been widely read. The Development of Political Attitudes in Children is based upon a study of 12,000 elementary school children in eight large and

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[16]Fred Greenstein, Children and Politics (New Haven: Yale University Press, 1965).

medium-sized cities in the United States. The study traces the development of children's attitudes in various grades in public schools to determine whether there was a change in orientation. They found that schools reinforced the early attachment of the child to the nation.[17]

One of the most widely quoted sources in political socialization literature is a book by David Easton and Jack Dennis, Children in the Political System: Origins of Political Legitimacy. They set out to lay the ground work for a theory of socialization and to establish framework for studying political support. Their findings were based upon the responses of the children from grades two through eight in the greater Chicago Metropolitan area. The projections from the study should only be applied to the urban, white middle-class because of the makeup of the respondents. They rationalize:

> Testing of children from Black or other major distinctive ethnic groups, such as Spanish-Americans would have required special instruments and different testers. Economy and feasibility, therefore, also dictated that we restrict our study to white, English-speaking school children.[18]

They conclude that children move from a position of diffused support to more strongly held support at later stages.

There are a number of readers in political socialization or political psychology which include contributions from authors who discuss various aspects of political socialization.

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[17]Robert D. Hess and Judith V. Torney: The Development of Political Attitudes in Children (Chicago: Aldine Press, 1967.

[18]David Easton and Jack Daniels, Children in the Political System: Origins of Political Legitimacy (New York: McGraw-

This book has an extensive bibliography listing virtually every study or article written on political socialization up to the mid-1970's.[19] In New Directions in Political Socialization, edited by Schwartz and Schwartz, several authors attempt to break new ground in studies related to socialization. Clearly there are many studies in political socialization which cover a wide range of topics, and to discuss a larger portion of them would be laborious and often superfluous.

Most of the studies in political socialization are centered on white persons and few begin at the pre-school level. Those studies which use pre-schoolers as their main universe are often carried out by educators. One study by Sandra Kenyon Schwartz seeks to discover when children begin to recognize political symbols. It is in the "pre-political stage" that Schwartz and others argue that basic political predispositions are formed.[20]

Edward S. Greenberg's study of the attitudes of minority groups in the United States offers different findings on the views of Black children than have been suggested by others. In his article, "Children and the Political Community," he notes three basic orientations of political socialization research. They are: 1) Early attachments (as exemplified by Easton, Hess,

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Hill, 1969), p. 422.

[19]Stanley Allen Renshon ed., Handbook of Political Socialization: Theory and Research (New York, The Free Press).

[20]David C. Schwartz and Sandra Kenyon Schwartz ed., New Directions in Political Socialization (New York: The Free Press, 1975), pp. 229-254.

Dennis, and others), 2) Gradual Appreciation (as put forth by Eugene Horowitz and others), 3) Central Periphery (Jean Piaget is the most well known exponent). I shall briefly summarize each approach. Those who espouse the early attachment approach argue that children develop attitudes early which become reinforced and thus persist throughout life. (I will offer a different version of this approach later). In an article entitled, "Some Aspects of the Development of Patriotism in Children," Horowitz suggests that one's socialization is a continuous process, and that newer things are learned over a period of time. The Central Periphery Approach is best presented in the works of Jean Piaget. Central Periphery suggests that a child's cognitive ideas develop in stages from things that are closest to the more distant and thus abstract. First the child learns of the neighborhood, city, state, country and so forth. Norah Rosenau was particularly concerned with Piaget's theory and sought to apply it to political learning. Rosenau suggests that:

> . . . political learning occurs in the course of the child's spontaneous activities and interactions with other children, with adults and with the adult world, and it is in this context that the process and content of political learning must be understood.[21]

Greenberg concludes as a result of his study that the Black child experiences an erosion of his early positive support from most of the elements of the political system. This is, of

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[21]Schwartz and Schwartz, p. 184.

course, something that Black people have always known.

Most of the research conducted on Black children was done by psychologists and educators, and it began as research on the effects of segregation on Black children. In 1939, Kenneth and Mamie Clark did a study of Black children in a mixed school in New York and a segregated and semi-segregated school in Washington, D. C. The children were asked to identify themselves from a picture of a white child and a Black child, and an irrevelant picture. They found that:

> . . . the tendency to identify with either the colored or white boy seems to approximate a chance frequency among those Negro children in nursery schools where there are both white and colored children, while a trend toward identifying with the colored boy is more pronounced in the Negro children in the semi-segregated group and even more so in the all-Negro nursery schools.[22]

This study suggests that "the level in development of self-awareness, where identification of self is in terms of distinct persons," was higher at the segregated and semi-segregated schools than in the mixed schools.[23]

The Clarks also studied certain emotional factors related to the dynamics of racial attitudes in Negro (Black) children, using the now famoue "doll and Line Techniques," and coloring. They found that "a substantial majority of the

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[22]Kenneth Clark and Mamie Clark, "Segregation as a Factor in the Racial Identification of Negro Pre-School Children: A Preliminary Report," Journal of Experimental Education,o

southern children (70 percent) color their preferences brown, while 36 percent of the northern children" showed preferences toward brown.[24] They went further to state that:

> It is clear that the negro child, by the age of five is aware of the fact that to be colored in contemporary American society is a mark of inferior status.[25]

The results of their study:

> . . . would seem to point strongly to the need for a definite mental hygiene and educational program that would relieve children of the tremendous burden of feelings of inadequacy and inferiority which seem to become integrated into the very structure of the personality as it is developed.[26]

Mary Ellen Goodman studied 27 nursery school children in Boston, 15 Black and 12 white. They were shown dolls and asked questions relating to them. She found that none of the subjects interviewed had developed "true race attitudes," but all showed that they were developing attitudes.

> There is reason to believe that the negro subjects were more perceptive of implications of race than were the white, and that unsatisfactory integration of personality tends to be associated with unusually early acquisition of the various aspects of race awareness.[27]

Goodman says that the Blacks tended to react to the identification questions "indicating uneasiness, tension or evasion,"

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[24]Clark and Clark, p. 161.

[25]Kenneth Clark and Mamie Clark, "Emotional Factors in Racial Identification and Preferences in Negro Children," Journal of Negro Education, XIX (1950), 346-347.

[26]Ibid., p. 350.

[27]Mary Ellen Goodman, "Evidence Concerning the Genesis of Interracial Attitudes," American Antropologist, XLVIII (1964), 625.

while white children showed no such tendency.[28] Further, she states that "negro subjects gave the impression of greater interest, uncertainty, and affectionate tone in matters pertaining to race than did whites."[29]

Other studies were conducted on older children. One in particular by Melvin Seeman relates to a study of three "All-Negro School Classes." He found that many of the children made choices on the basis of the skin color of their friends.[30] The writer's hypothesis is that color values, like many other social norms, become established quite early as a basic frame of reference for the child.

Most of the studies and those by Chien, Klinebert and others were used as the basis for the 1954 Brown vs. Board of Education of Topeka decision.[31] Educators, politicians, and lawyers emphasized the findings in these studies to support their arguments and decisions to integrate schools as the best way for Blacks to achieve equality. Very few questions were raised at that time regarding how best to achieve the goal of protecting the Black self-image, although that was the aim of most of the research. The studies by Clark and Clark indicate to this researcher that those Black children

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[28]Goodman, p. 626.

[29]Ibid., p. 628.

[30]Melvin Seeman, "Skin Color Values in Three All-Negro School Classes," American Sociological Review, XI (L946).

[31]Brown vs. Board of Education of Topeka, 347, U. S. 483 (1954 as cited in Robert E. Cushman and Robert F. Cushman, p. 140.

in segregated schools were less confused than those in mixed schools. It is interesting that few scholars, notably Carter G. Woodson in 1933, raised questions about the quality of education that Blacks were given.

Later studies raise questions about the Clark studies and some of the others. Those by Kathryn Stroking, James A. Boyce, and Harriette P. McAdoo suggest that Blacks no longer have this aversion to color. Their study suggests that the Black Power Movement did a lot to change Black self-image, at least in terms of color preference.

Few studies have been undertaken by political scientists on Black children, and even fewer have looked at alternative socialization patterns on Black children. Sarah F. Liebschutt and Richard G. Niemi studied the attitudes of Black children in Chicago, Rochester and New York City. The children in Rochester were exposed to a curriculum called Project Beacon which was designed to test whether new and different attitudes would develop in Black children if they were presented positive Black images. Their findings suggest that young Project Beacon students more accurately reflect the generally negative attitudes of Black adults toward local authorities.[32] They attributed these attitudes to the result of a more "positive concept of self.[33] Liebschutt and Niemi conclude that the positive

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[32]Richard G. Niemi, ed., Politics of Future Citizens: New Dimensions in the Political Socialization of Children (San Francisco: Jossey-Bass, 1974), p. 74.

[33]Ibid., p. 95.

feelings of efficacy remain "only while they are in the special classes.[34]

The project study raises questions about whether alternative curricula have lasting effects upon students. The general question of whether alternative schools have a lasting effect on the children is the subject of this research. In a previous study, I examined the attitudes of the students and teachers at four schools in Atlanta, Georgia. Two of the schools were organized around the principles of the American cultural and political system. The other two schools were alternative schools. One, the Martin Luther King Community School, took a pluralistic view of American society emphasizing the Black experience as a part of the general political and social fabric of the United States. Learning House, a more radical school, proceed from a Pan-African nationalist orientation. The children were taught that we are an African people and our understanding of ourselves as Africans must precede and color all learning and understanding.[35]

Briefly, I found that the teachers and the children at the alternative schools looked at themselves and the world differently. Particularly, the children at Learning House referred to themselves and other Blacks as Africans. They had a more positive self-concept than the others. Their views regarding the President, the U. S. flag, and the police

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[34]Niemi, p. 101.

[35]Sanders Anderson, Jr., "Political Socialization: An Analysis of Four Black Pre-Elementary Schools" (Atlanta

reflected the views of the general Black population. They were found to be more assured and, in general, more positive about themselves and other Black people.

In the first part of this chapter, I alluded to the importance of studies by Black scholars of Black people. It is equally important, perhaps even more important, for Black people to experiment with positive alternative educational, social, cultural, and political patterns in an effort to alter what Mack Jones refers to as the "super-ordinate/subordinate" existence that persons of African descent are relegated to in the United States and in much of the World.[36] The assumption is that the alternative environment will teach Black children more about African people, self-reliance and motivation than those that are taught in mainstream schools. For as James Baldwin observed, "it is the school that makes vivid to the child his helpless inferiority."[37] Baldwin talks about the confusion within the child in regards to himself and his family and the way schools force the Black family to view each other. He further observes that,

> She (the teacher) would think the same thing that she things of him. He is colored, that is why he is so lazy or he is lazy, that is why he is so

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University, unpublished thesis, 1972).

[36]Mack Jones, "A Frame of Reference for Black Politics in Lenneal Henderson," Black Political Life in the United States (San Francisco: Chandler Pub., 1972).

[37]"Introduction by James Baldwin, Robert Campell, The Chasm: The Life and Death of a Great Experiment in Ghetto

> colored? The school assures him, anyway, that if he had not been brought to America, he would still be a savage, in Africa . . . He learns that--in spite of his journey to America--he has never been a poet or an inventor or a composer or a statesman.[38]

Almost from the beginning of the enforced American presence in North America, many Black activists have looked to Africa for political, cultural and psychological reinforcement. Most of those who are considered nationalistic see an identification with Africa as perhaps the most important element toward a true philosophy of liberation. We first see this with persons like Augustus Washington and early "Back-to-Africa" Movements when he saw the only solution for free Blacks was "by their entire separatism from oppression and influence, either in separate states in the U. S. or in Africa, notably Liberia."[39] Martin R. Delany, the "Father of Black Nationalism," concluded after an extensive analysis of the problem of African peoples in the world and particularly in the U. S., that the place for Africa's descendents was in Africa. He originated the phrase "Africa for the African race, and black men to rule them. By Black men I mean, men of African descent who claim identity with the race."[40]

Education (Boston: Houghton Mifflin Co., 1974), p. xi.

[38]Ibid.

[39]Augustus Washington, "African Colonization By a Man of Color," New York Daily Tribune, July 9 & 10, 1851 as cited in Herbert J. Storing, ed., What Country Have I?: Political Writings By Black Americans (New York: St. Martin's Press, 1970, p. 17.

[40]Martin Delany, "Politically Considered," The Condition, Elevation, Emigration and Destiny of the Colored People of the

Marcus Garvey, perhaps the most successful Black nationalist leader in North America, spoke about the importance of Black self-image and naturally, he was an ideological connection with Africa that is central to that development. Garvey is credited with saying that "If you have no confidence in self, you are twice defeated in the race of life. . ."[41] Similarly, Malcolm X in his speech, "The Ballot or the Bullet" stated that "That's what we are--Africans who are in America. You're nothing but Africans."[42]

Many other thoughtful Black writers and leaders have discussed education and alternative value systems. The writings of Maulana Ron Karenga play a central role in the establishment of all of the Pan-African schools. The schools seek to provide a different value structure so that the children view the political system differently. They look at the President without the romanticism. They look at the American flag without the emotionalism.

The view of the schools is grounded in an understanding of the American economic and social system. They seek to provide an alternative model for educating young Black children. Lonnetta Gaines writes that "In any society, the primary

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United States (Philadelphia: Privately Printed, 1852).

[41]Ibid.

[42]Malcolm X, "The Ballot or the Bullet," Malcolm X. Speaks (New York: Merit Press, 1965).

purpose of this process is to justify and support the existence of that society, and to train people to function within it."[43] She states that people are trained to operate within the system and the skills that one develops are supportive of that system. The system, of course, is capitalism. "The basic motivation for production is not human need, but rather profit.[44] Gaines further explains the system of capitalism and suggests how education is used to maintain that system. Ms. Gaines is one of the founders and major theoreticians of Learning House.

Kalamu Ya Salaam, one of the founders and theoriticians of Ahidiana, defines education for their school: "Education is the process of 1) defining our needs, 2) shaping our wants, and 3) transferring our knowledge and skills." He sees two types of education: vital and strategic. Vital education teaches us to be Black and strategic education teaches us to be expert. Both types are important and inseparable.[45] Ya Salaam sees a positive education as one which teaches Black children color, culture and consciousness. He sees programs like Headstart, Homestart, etc., as not useful for the Black struggle. Education of Black children is the responsibility

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[43]Lonnetta Gaines, Building A Pan-African Pre-School Brooklyn: East Pub., 1973), p. 3.

[44]Ibid., p. 5.

[45]Kalamu Ya Salaam, "The Right and Responsibility to Educate our Children is Finally Ours Alone (Unpublished paper, Ahidiana Work/Study Center, New Orleans, Louisiana, 1980), p. 1.

of Black parents and teachers. Television and the other educational media are detrimental to our children. According to Kalamu:

> They are all guaranteed to teach accommodation to, rather than struggle against, America. They are certified to be abstractly humanist rather than assertively African-American. Only by vitally educating our own can we reverse the process of losing our children to our enemies.[46]

The Pan-African education is supposed to then produce children who view the President differently, the flag differently, themselves differently, and others as they are.

Rationale

This study focuses upon pre-school and primary school children who presently attend or have attended Pan-African oriented schools. In an attempt to make generalizations about the learning of political things by students of Pan-African pre-elementary schools, a number of things were necessary. First, Ahidiana, a pre-school, and Dopkwe, an elementary Pan-African school (both in New Orleans, Louisiana), and Learning House, a pre-school (in Atlanta, Georgia), were selected for this study. Students who attended those schools were interviewed. The students of Dopkwe were interviewed to compare their views with those of students at the pre-schools and those who had left the Pan-African schools. Second, for long-range projections, a longitudinal study of selected

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[46]Salaam, p. 19.

students who were then in elementary schools was undertaken. Finally, teachers and parents of the children were interviewed as well as significant others who helped shape their political views.

The problem then is whether pre-schools can be used effectively to instill alternative political values and orientations in Black children and whether or not values are maintained once the child leaves the Pan-African school environment.

Hypotheses

It was my hypothesis that the students in the Pan-African pre-elementary schools would have a similar view of the world; they would see themselves as Afrikans and Caucasians as Europeans.

I further hypothesized that the view would be an extension of the views (noted in my earlier study) held by those of the Learning House and different than those of non-traditional school students.

Finally, I hypothesized that the views of the teachers in the Afrikan oriented schools would be similar to each other and different from those of the public school system in regards to the conditions of Black people in the United States and views of the world.

Certain questions center on those who have left the Pan-African schools and have gone on to conventional schools and teachers. (1) Are their views significantly different from

those of students who remain in the Pan-African schools. (2) Do they retain use of the same terms in describing themselves and others? For example, many Pan-Africans refer to whites as "Europeans" and to Blacks as "Africans." Is this terminology still used by those who left the Pan-African schools? How different are the views of the public school teachers from those of the teachers in the Pan-African schools? How much have the Pan-African graduates retained from their earlier learning?

Methodology

The schools in this study were selected according to a Pan-African Index which was constructed from readings on Pan-Africanism. The schools which met the criteria of the Pan-African Index had to emphasize African history and culture. First and foremost, they had to teach the children that they were an African people. Pictures of prominent African persons had to be displayed along with maps and other symbols which related to African peoples and their cultures. The selection of a school and the determination as to whether it was Pan-African was based uponits literature (which explained what the school was about). Also, a visual scrutinization of the physical environment of the school was made to see if the symbols mentioned were present.

The data for this study were collected through personal interviews from a population of 64 children, 36 who attended one of the three Pan-African schools and 26 children who

attended two Pan-African pre-elementary schools and left to attend conventional public or private schools. Twenty-six children were from Learning House, 25 were from Ahidiana, and 13 were from Dopkwe. The youngest child interviewed was 3 years old and the oldest was ten; 32 were girls and 32 were boys. Ten Pan-African school teachers and 11 teachers who taught former Pan-African students in the conventional school system were interviewed (three were of European descent). Finally, 26 parents of children who attended Pan-African schools were interviewed. Although four fathers were interviewed, in most instances, the mother was interviewed. The mothers were chosen because they usually made many of the decisions related to the children in school and they often attended meetings and other related school activities. Also, many of the households had only mothers present.

Interviews were conducted in various surroundings and under varied conditions. The children who were presently attending Pan-African schools were questioned at the school. Those who had graduated or had left were questioned at home. Occasionally, a parent would insist upon remaining in the room. I spent approximately five days observing and interviewing at Ahidiana in New Orleans and approximately three days interviewing at Dopkwe in New Orleans. My association with Learning House is quite lengthy, but I actually spent five days observing and interviewing for this present study. Most of the teachers were interviewed at school. Seven were interviewed at their residences. The parents were interviewed

either at home or their place of employment.

There were a number of problems or circumstances that appeared in conducting this research. First, there are not many Pan-African schools in this country, and thus, the number of children attending them is small which accounts for the relatively small number of respondents. Second, it was difficult to get permission to conduct the study in many schools because of institutional distrust. Third, finding those who had left the schools was difficult because the population of the United States is transient and this group in particular seemed more transient than the norm. Often addresses and telephone numbers were incorrect and some potential subjects had left the city.

There were particular problems in interviewing some of the public school teachers. Interviews were not allowed by teachers at certain schools because of a school board policy or rules instituted by particular principals. In other instances, teachers were reluctant or even hostile to being interviewed. Had I not had these problems, I would have had a slightly larger sample.

Some of the children interviewed were very young and, therefore, the validity of the data was difficult to access. At the ages of 3 and 4, certain language skills have not developed. Children in that age group were sometimes reluctant to relate to those they perceived as outsiders and probing was necessary. Particularly at Ahidiana, children were more reserved because of the discipline and because the

teachers and parents were reserved with visitors. Finally, in regards to all of the children, when they were shown certain pictures, their attention focused upon details which were not related to the information sought in this study.

The instrument used to test the pupils consisted of pictures, symbols, and open-ended questions. Some were based upon symbols that others used (Easton, Hess, Torney) and other symbols were used because of the particular nature of the schools. The children were shown pictures of an American flag and a "Liberation Flag." They were asked to identify the flags and tell something about them. If students in the Pan-African schools chose the Liberation Flag that choice would not be significant. However, if students in traditional schools selected the Liberation Flag that would be significant. If former Pan-African students who had entered traditional schools selected the Liberation Flag, the selection would indicate that the education received in the Pan-African school made an impression or influenced their values.

The children were shown pictures of certain authority figures to see if they recognized them and to tell why they did or did not like them. The pictures were of Jimmy Carter, Gerald Ford (the interviews spanned the election period) and of Black and white policemen, one of whom was female. The children were also asked to identify Billy Dee Williams and Jessie Jackson and to tell how they felt about them. Billy Dee Williams and Jessie Jackson were chosen because at the time they were very well known. Jackson was the closest to

a Black national leader even though now he is far better known. Billy Dee Williams was chosen because he was popular and offered am image which compete with political leadership for emulation by Black children. The children were asked which person they liked best of the four men. The media and other segments of society project certain images and approve them, e.g., the blonde female, the man in the business suit, or the professional in conventional dress.

Further, the children were shown pictures of Black females and a white female, and Black males and a white male. One Black male and one Black female had on African dress, and one Black male and one Black female had on conventional European dress. The white persons wore conventional dress. The children were asked which they liked best and why. They were also shown pictures of Black children in African dress and Black children in European dress, and asked which was most like them and their friends. Choosing the persons in African dress would indicate that the child has a different view than that which society projects. Choosing the Black person or both Blacks would indicate that the child has a positive self-image.

Next, the children were shown a drawing of Africa and a drawing of the United States and asked if they knew what they were and where they lived. This question was posed to see if the students could make a distinction between where our ancestors came from and where we now live. Then they were asked if they knew what "Ujamaa," "Nia," and Kuji-

chagulia" meant. These Swahili words were selected because of their meaning and to see if the children remembered the words or knew what they meant. "Ujamaa" means cooperative economics, and it was chosen because of the prominence that economics is given in African development. "Nia" means purpose and a sense of purpose is instilled into all of the children. "Kujichagulia" means self-determination. Being able to choose one's own destiny and nation-building are the subjects of many of the songs that the children were taught and the subject of many of the lectures.

Finally, the children were asked what their favorite television program was and what they wanted to be when they grow up. My purpose for asking this question was to see what kinds of programs these children preferred and if there was a common trend in their occupational outlook.

The questionnaire for the teachers was designed to see if the views of the Pan-African teachers were different from those held by teachers who taught at conventional schools. Most of the questions were open-ended. The teachers were asked about their educational training, reasons for teaching at the level identified as Early Childhood education, their teaching philosophy and methods, and what they read. Further, they were questioned about their views on what children learn and whether or not they felt that the children they taught could change the conditions of the world. They were asked additionally what they thought about the conditions of Blacks in the United States and in the World. Finally, all

were asked if they felt that the current trends in early childhood education were detrimental to Black children.

This study sought to examine the stability of ideas and attitudes developed by a child while in a Pan-African school after entering a conventional school, especially in regard to the way that child perceived himself and others. Much of the criticism of political socialization research is that there are no longitudinal studies. This study undertakes the challenge of answering some of the questions which are raised about the lasting qualities of early learning supported by the general political system. Specifically, the findings may help us to understand the impact of pre-school socialization on subsequent political learning.

The Schools

The schools involved in this study were similar in many ways, but there were differences, some which were quite significant. First, the areas in which their orientation is similar will be discussed. Then we will look at each school individually to better understand each school's uniqueness. The Pan-African Index will be applied to illustrate the appropriateness of their selection for this study.

First and foremost, all of the schools take as the basis of their philosophy the assertion that "We are an African people!" The children and the teachers refer to themselves and other Black people as Africans. This was illustrated in their daily routine and in the lyrics of their songs.

Secondly, the liberation flag is displayed prominently in all of the schools, and is used as an integral part of their indoctrination process. The liberation flag is significant in the Pan-African schools because the red, black and green colors have strong historical and symbolic meaning. The red represents the blood of African people, the black represents the race of African people, and the green represents tha land that African people are struggling to regain. The third important similarity is the use of the Ngozo Saba (Seven Principles of Blackness).

Umoga	- Unity
Kujichagalia	- Self-Determination
Ujimo	- Collective work and responsibility
Ujamaa	- Familyhood and cooperative economics
Nia	- Purpose
Kuumba	- Creativity
Imani	- Faith

The principles of the Ngozo Saba are stressed in the hope that the students will develop a sense of oneness, togetherness and brotherhood with their peers and the African race as a whole. Ahidiana and Dopkwe place greater emphasis upon the Ngozo Saba than Learning House. All of the schools practice vegetarianism. There are other similarities that will become apparent, but the ones mentioned are the most obvious and can be directly related. The patterns of their rituals and ceremonies are the same, but what they say and do are slightly different.

Learning House

The children and teachers of Learning House begin each

day with a morning ritual. Since Learning House was observed over a period of time, differences in observation are noted. At one point, one of the teachers (a male) would play different rhythmic tunes on his drum and the children would assembly for meals, play or whatever, depending upon the rhythm. They would form a circle each morning with one student standing in the circle holding the Liberation Flag. They would recite the pledge:

> African People must work Together
> To Liberate Ourselves
> To build an Independent Nation
> And to Create a New and Better World

Then they sing two songs:

> We are an African People
> An African People
> Our Flight is Liberation
> Is Liberation
> For We Are an African People
> An African People
> Our Flight is for our Homeland
> Is for our Homeland

Next, they sing what has been called the "Black National Anthem," "Life Every Voice" by James Weldon Johnson. They then sit in a circle and call roll. Finally, they sing "present" or "absent" in English and Kiswahili while each student and teacher answers by standing and dancing.

After attendance is taken, the students are told or read a story that is relevant to one of their principles before they go off to learning sessions. At lunch time before they eat, they say a pledge:

> We must eat all of our food
> To grow big and strong
> To work in the struggle of African People.

The first three elements of the Pan-African Index are satisfied by Learning House. They do refer to themselves as African people as is exemplied in the songs and pledges, and their place in the diaspora as African people. This unity is further emphasized by the teaching of history in the schools. They teach both the accomplishments of Africans on the Continent and African-Americans here in North America.

Three other elements could also be identified: 1) the use of African words, 2) emphasis on African socialism, and 3) the "Seven Principles" as tools for teaching Pan-African certain values. These principles are constantly taught in an effort to get children to recognize their importance and to guide their lives. At Learning House, there is a great emphasis upon self-discipline and working together. The older children serve food to younger children at all of the schools.

The symbols are all over the schools. There are pictures of African people who represent all walks of life. There are pictures and drawings of Africa and things associated with Africa are prominently displayed.

Ahidiana

Ahidiana is the most radical school in this survey. Its motto is "To build a Nation, Build our People, To Build our People, Teach our Children." Those who operate the school are very thorough, leaving little to chance. They write much of the material that is used to teach the

children. They have developed systems for teaching which reflect African culture and its hybrid form here in the United States. Originally a pre-school, Ahidiana's program has expanded to the equivalent of the third grade.

The pre-school program is a three year program. The first year is called Kijani (green in Kiswahili) and is the basis for three and four year olds. The second year is called Mashariki (East) and is the second level for four and five year olds. The third year is called Kiongozi (Leader). The age groupings are not strictly adhered to although peer relationships and age are considered. Ability is the main factor. Each child is supposed to learn at his or her own pace. The Wanafunzi (students) are slowly socialized into the school routines by the Mwalimu (teacher). Generally, all women are called "Mama" and all men are called "Baba."

Aims are planned and outlined for each week so that the students can gradually become familar with the school and its protocol. For example:

Week One - Aims

1. To introduce the students to basic protocol.
2. To begin building trust.
3. To teach the value of work-study.
4. To initiate testing for groupings.
5. To begin lessons in self-concept.

Week Two - Aims

1. To teach each child to value, recognize and say his/her name.
2. To teach Kazi (work) protocol.
3. To continue to teach self-concept lessons pertaining to identity.

There are six major curriculum areas at Ahidiana. They are: Communications, Culture, Kuumba, Mathematics, Science, and Taburu. The ideology is reinforced through studying the Herufi (the cultural alphabet) which begins with "A" for "Africa" and ends with "Z" for "zero" "which is all you get free," and through learning Ngozo Saba (Seven Principles of Black Unity). Finally, the basis of the philosophy of the school is Pan-Africanism, nationalism, and Ujamaa.

Each morning, the children form the unity circle and sing with the Liberation Flag draped in the background. They begin and end the day with to come together "Harumba!" There are far too many things to list here to describe the ideology and direction of Ahidiana, consequently only selected parts of the daily ritual will be discussed. Dokpwe and Ahidiana sing a song entitled, "Praise the Red!"

> Praise the Red, the Black and the Green
> The Brothers and Sisters are being Redeemed
> Open Up Your Eyes and See
> We're on our way to bein' Free
> Because the Red is for the Blood We Share
> The Black is for the race "that's us,"
> The Green is for the land "un-hun,"
> So the Black Man can take his rightful place

The pledge before eating is:

> Sifa Zata Zneda Kwa
> Mtu Afrika
>
> Sifa Zata Zenda Kwa
> Natoto Afrika
>
> Sifa Zata Zenda Kwa
> Maisha Afrika

When moving from place to place, the teachers and children march while chanting "moja" (one), "mbili" (two), "tatu"

(three), "nane" (four). They greet each other by saying, "Habarigini" (What's going on?) and depart saying, "Tutaonana" (See you later). The school's symbol is a picture of a rising sun with the caption, "The Sun Always Rises, You Cannot Hold Back the Day."

Dokpwe

Besides the similarities that have been mentioned above, Dokpwe has its own operation procedures. There are five work classes:

Upenda (love) 3-3½
Kazi (work) 4-4½
Kujifunza (to Learn) 5½
Kushindana (to Struggle) 5½-6½
Kujinga (to Build) 7-11 years

In addition to the morning ritual earlier described, they sing:

We've Been working here at Dokpwe
Each and Everyday,

We've been learning here at Dokpwe
Liberation is our pay,

Black folks struggling here together
To make our nation strong,

Building always for our future
Freedom won't take long.

Dokpwe and Ahidiana had a similar beginning with some of the same founders involved in the formation of each. Although both schools function independently of each other, there are many similarities between their routines and daily procedures.

Dokpwe and Ahidiana

Dokpwe was founded by those who presently operate it and by those who later founded Ahidiana. Dokpwe is a word taken from the African country of Dahomey (now called Benin) which means roughly "communal work society." The students at both schools wear uniforms. The primary reason for the uniforms is to eliminate the competitiveness of dress thus neutralizing the difference which would become apparent because the children who attend the schools come from varying socio-economic backgrounds. The motto for both Dokpwe and Ahidiana is:

We are an African People
We have come
To Learn
To Struggle
To Build
Together

Around 1973, members of Dokpwe and Ahidiana went their separate ways because of ideological differences. Some of the former members founded an organization called Ahidiana and began to operate their own school. Later, however, an amicable relationship between the two organizations developed. Dokpwe closed in the summer of 1980 because of the inability to adjust to rising costs.

CHAPTER II

The Children

The school is central in the process of political education in all societies. "Schooling, be it in a jungle, a field, or a classroom, is an experience few children in the world avoid."[47] Schools exist in societies to tend to subjects such as reading, writing, and arithmetic which are taught in more developed societies. In more traditional societies, other subjects and skills are taught such as herding, hunting, and fishing. All learning environments inculcate values that a society wishes to pass on to succeeding generations. Political values, like other values, are transmitted by various agents; the school, perhaps, is the most important.

The schools which are the subjects of this study, Dokpwe, Ahidiana, and Learning House, socialize their students differently, attempting to instill in them alternative political and social views and values. Earlier, I gave a brief description of the kinds of rituals that they used as a part of their educational process. They use a different flag, different pledges, in short, a different value system.

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[47]Richard E. Dawson, Kenneth Prewitt, and Karen Dawson, Political Socialization (Boston: Little, Brown and Company, 1977, p. 137.

In the review of the literature, I mentioned that in an earlier work, I found that students who had attended non-traditional schools related to themselves, others, and traditional political figures and symbols differently from those who had attended traditional schools. Much discussion is made of the fact that in political socialization research, there is a lack of longitudinal data of the attitudes of children. It is especially useful, therefore, to determine if students from Pan-African schools who have entered public schools or more system-oriented schools have different attitudes from those who remain in the Pan-African environment. I have hypothesized that the attitudes would be different. I have generally described the pictures used as symbols in my study. The symbols used to test the hypotheses were similar to those used by Easton, Hess, Torney, and others.

The children were first shown an American flag and the Red, Black Green flag which represents Black nationalism. Table 1-a shows that 23.8 percent of the sample did not recognize the U. S. flag and 76.2 percent did recognize the flag. The most significant element was that all of those at Dopkwe recognized the flag, while only 50 percent of those Ahidiana recognized the flag. There were no significant differences between present and past students or between the sexes. Males tended to recognize the flag slightly more than females. A greater percentage of past students recognized the flag.

Table 1-a

RECOGNITION OF U. S. FLAG

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	12	3	0	15
Row Pct.	80.0	20.0	0	23.8
Column Pct.	50	45	0	-
Responses--Yes				
Number	12	23	13	48
Row Pct.	25.0	47.9	27.1	76.2
Column Pct.	50.0	88.5	100	-

Table 1-b

U. S. FLAG

	Present Students	Past Students	Row Total
Responses--No			
Number	5	10	15
Row Pct.	33.3	66.7	23.8
Column Pct.	16.5	27.8	-

Table 1-b contd.

U. S. FLAG

	Present Students	Past Students	Row Total
Responses--Yes			
Number	22	26	48
Row Pct.	45.8	54.2	76.2
Column Pct.	81.5	72.2	-

Table 1-c

U. S. FLAG

	Male	Female	Row Total
Responses--No			
Number	4	11	15
Row Pct.	26.7	73.3	23.8
Column Pct.	12.5	35.5	-
Responses--Yes			
Number	28	20	48
Row Pct.	58.3	41.7	76.2
Column Pct.	87.5	64.5	-

The comments made by the students concerning the flag were interesting and illuminating. The flag was referred to as the "Baseball Flag," the "Bicentennial Flag," the "Honky Flag," "War Flag," and the "Red, White and Blue Flag." Five students said that it was the "White People's Flag." Three students said that it was "Our" flag. All three were past students of Learning House.

It is difficult to account for the apparent personalizations of the American Flag by those students. I can project, however, that because of Black political empowerment in Atlanta, children might tend to identify the more positive political position of Blacks in Atlanta to the "Flag." Additionally, although the data are not clear, I can say that the parents of the children of Learning House in Atlanta are more disposed toward political activity in the system than parents of children of Ahidiana. Also the fact that the flag is honored by their peers is important. This then might account for this identification with the political system through the personalization of the American flag.

A similar pattern emerges when we look at the number of those who recognized the Liberation Flag. All of the students interviewed from Dopkwe identified the Flag. A high percentage of the others interviewed also identified the Flag. Over 79 percent recognized the Liberation Flag while 21 percent did not. Table 2-a-c shows the breakdown by school, sex and tenure of the students regarding the Liberation Flag.

Table 2-a

LIBERATION FLAG

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	8	5	0	13
Row Pct.	61.5	38.5	0	21.0
Column Pct.	34.8	19.2	0	-
Responses--Yes				
Number	15	21	13	49
Row Pct.	30.6	42.9	26.5	79.0
Column Pct.	65.2	80.8	100.0	-

Table 2-b

LIBERATION FLAG

Comparison of	Past Students	Present Students	Row Total
Responses--No			
Number	10	3	13
Row Pct.	76 .9	23.1	21.0
Column Pct.	38.5	8.3	-

Table 2-b Contd.

LIBERATION FLAG

Comparison of	Past Students	Present Students	Row Total
Responses--Yes			
Number	16	33	49
Row Pct.	32.7	67.3	79.0
Column Pct.	61.5	91.7	-

Table 2-c

LIBERATION FLAG

Comparison by Sex	Male	Female	Row Total
Responses--No			
Number	5	8	15
Row Pct.	38.5	61.5	21.0
Column Pct.	15.6	26.7	-
Responses--Yes			
Number	27	22	49
Row Pct.	55.1	44.9	79.0
Column Pct.	84.4	73.3	-

Again the responses were interesting and informative. Since the students placed special emphasis upon being Black or African, those responses which used the words "African" were viewed as positive. Some of the students who had left the Pan-African schools identified the Liberation Flag as the "flag of the Learning House" or as the "flag of Ahidiana." Students who were currently attending Pan-African schools referred to the Liberation Flag as "it represents Africa," it represents "African people" or it's "our Brother's flag." There comments followed no particular pattern.

Edward S. Greenberg studies the attitudes of Black children toward authority and the political system. Based on his findings, he states that:

> I hypothesized, therefore, that Black children arrive at a "subject" stance toward the political order, as opposed to a "particular" stance.[48]

It is useful, therefore, to understand the importance and significance of the responses made by both present and past students of the Pan-African schools. Do they exhibit the same attitudes as those found by Greenberg and others?

Paul R. Abramson's inventory of research in political socialization in the efficacy and trust of Blacks lists numerous sources that discuss Afro-American and the lack of trust of authority by adults.[49] Black children were found

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[48]Edward S. Greenberg, Political Socialization of Black Children, p. 178.

[49]Paul Abramson, Political Socialization of Black Americans: A Critical Evaluation of Research on Efficacy and Trust, (New York: Free Press, 1977).

to hold the President and police in higher regard than adults,

> It is clear, in the first place, that young children idealize authority figures. Young children are, with few exceptions, willing to affirm that the President and policemen are friendly and that they like them a great deal.[50]

The general view then of Black children in the literature is that 1) they idealize authority, 2) they have a low sense of political efficacy, 3) they act as subjects rather than participants.

When the views of the children in this study was examined, those trends are not found. Although I did not test for efficacy, in regards to their view of the President, the children did not generally idealize him nor was he looked upon as a "Benevolent Uncle."[51] The view of President Ford was particularly astute. I suspect that the views of the parents and the media played a great role in how Ford was thought of, especially in Atlanta. Jimmy Carter was considered by most Blacks as a more acceptable choice than Ford (who was associated with Nixon). Even Carter was viewed with less reverence and passion than earlier studies predicted.

The children did exhibit a different political point of view as one can discern from the comments that were selected.

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[50]Edward S. Greenberg, "Political Socialization to Support of the System: A Comparison of Black and White Children," (Unpublished Ph.D. Dissertation, Northwestern University, 1971), p. 191.

[51]Ibid.

While other studies show children idealizing the presidency, the Pan-African children viewed it more realistically.

The children at Ahidiana tended not to recognize President Ford. Those at Dopkwe continued to show their high level of awareness regardless of the variable. Learning House continued to occupy a medium ground. Students who formerly attended Pan-African schools tended to recognize Ford at a higher rate than those who were students in Pan-African schools at that present time. Sex as a variable was more significant in the recognition of Ford than in some variables discussed earlier in the study. A comparison by sex shows that of those who recognized President Ford, 62.9 percent were male and 37.1 percent were female. Of those who did not recognize Ford, 29.6 percent were males and 70.4 percent were female. The relationship here is fairly strong.

There were many comments about President Ford.. The more negative comments came from the students at Learning House. Several of them said that Ford was a "liar." Many of the comments were perceptive. Some examples:

> "The old President is bad because he made the prices go up."
>
> "Tricky Nixon!"
>
> "Works for rich people."
>
> "Don't like him because he is European."
>
> "He likes White folks better than Black folks."
>
> "He would always talk about how he would cut taxes and he would never do it. . . and he was going to stop unemployment."

These were typical comments about Ford. There was no widespread admiration that others have found. About 12 children said that Ford was bad. This was significant because no other figure elicited that kind of response. Age or general maturation may have accounted for certain differences.

Table 3-a

FORD

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	17	9	1	27
Row Pct.	63.0	33.3	3.7	43.5
Column Pct.	77.3	33.3	7.7	
Responses--Yes				
Number	5	18	12	35
Row Pct.	14.3	51.4	34.3	56.5
Column Pct.	22.7	66.7	92.3	

Table 3-b

FORD

Comparison	Past Students	Present Students	Row Total
Responses--No			
Number	10	17	27
Row Pct.	37.0	63.0	43.5
Column Pct.	35.7	50.0	
Responses--Yes			
Number	18	17	35
Row Pct.	51.4	48.6	56.5
Column Pct.	64.3	50.0	

Table 3-c

FORD

Sexes	Male	Female	Row Total
Responses--No			
Number	8	19	27
Row Pct.	29.6	70.4	43.5
Column Pct.	26.7	59.4	

Table 3-b Contd.

FORD

Sexes	Male	Female	Row Total
Responses--Yes			
Number	22	13	35
Row Pct.	62.9	37.1	56.5
Column Pct.	73.3	40.6	

All of the students who attended Dopkwe recognized Jimmy Carter while 42.9 percent of those at Ahidiana recognized him. Students who were attending traditional schools tended to recognize Carter more than those who were attending Pan-African schools. Boys tended to recognize Carter slightly more than girls. A comparison of the sexes shows that 82.8 percent of the males recognized Carter and 65.6 percent of the females recognized Carter. The children had various views of Carter. Many thought that Carter was good while others thought of him as just another White man. Those at Ahidiana and Dopkwe made the more negative comments about Carter. One student at Dopkwe said, "Well, he is President of the United States and he is a racist." When asked why the student considered Carter a racist, the reply was ". . . well by the way he talks to people and by listening

to the way he talks about Black folks. . ."

Other comments were,

"He has a plantation for peanuts."

"He would not let Black people in his church."

"He helps some Black people."

". . . white man's President."

"He's good cause you get that impression when he was running for President."

Other comments were neutral.

Table 4-a

CARTER

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	12	4	0	16
Row Pct.	75.0	25.0	0	26.2
Column Pct.	57.1	14.8	0	
Responses--Yes				
Number	9	23	13	45
Row Pct.	20.0	51.1	28.9	73.8
Column Pct.	42.9	85.2	100.0	

Table 4-b

CARTER

Comparison of	Past Students	Present Students	Row Total
Responses--No			
Number	2	14	16
Row Pct.	12.5	87.5	26.2
Column Pct.	7.4	41.2	
Responses--Yes			
Number	25	20	45
Row Pct.	55.6	44.4	73.8
Column Pct.	92.6	58.8	

Table 4-c

CARTER

Comparison of Sexes	Male	Female	Row Total
Responses--No			
Number	5	11	16
Row Pct.	31.3	68.8	26.2
Column Pct.	17.2	34.4	

Table 4-c Contd.

CARTER

	Male	Female	Row Total
Responses--Yes			
Number	24	21	45
Row Pct.	53.3	46.7	73.8
Column Pct.	82.8	65.6	

In the section of the study which dealt with recognition of Billy Dee Williams, 88.5 percent of the students did not recognize him and 11.5 percent did recognize him. There were no significant differences between present and past students or sexes. Most of the students who commented on Billy Bee and Jessie Jackson liked them because they are Black.

Table 5-a

BILLY DEE WILLIAMS

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	17	26	11	54
Row Pct.	31.5	48.1	20.4	88.5
Column Pct.	81.0	96.3	84.6	

Table 5-a Contd.

BILLY DEE WILLIAMS

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--Yes				
Number	4	1	2	7
Row Pct.	57.1	14.3	28.6	11.5
Column Pct.	19.0	3.7	15.4	

Jessie Jackson was not recognized by 86.9 percent of the students while 13.1 percent did. There were no significant differences found in the schools, past and present students or sexes. Equal numbers of girls and boys recognized Jackson.

Table 6-a

JESSIE JACKSON

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	19	24	10	53
Row Pct.	35.8	45.3	18.9	86.9
Column Pct.	90.5	88.9	76.9	

Table 6-a Contd.

JESSIE JACKSON

Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses--Yes				
Number	2	3	3	8
Row Pct.	25.0	37.5	37.5	13.1
Column Pct.	9.5	11.1	23.1	

The students were shown pictures of Gerald Ford, Jimmy Carter, Billy Dee Williams and Jessie Jackson. They were asked to select the celebrity whom they liked best. Only one student chose Ford. The remaining respondents chose one of the three. Significantly, there were nine (9) persons who did not respond. In terms of individual choice by schools, Learning House students tended to choose Carter; Ahidiana students, Billy Dee; and Dopkwe, Jessie Jackson. Even though more of the respondents recognized Ford and Carter, a larger number chose Billy Dee and Jessie Jackson. Present students tended to favor Jackson and Williams while past students favored Carter. There was no significant difference between boys and girls.

Table 7-a

FAVORITE CELEBRITIES

Favorite Celebrities	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- FORD				
Number	0	1	0	1
Row Pct.	0	100.0	0	1.8
Column Pct.	0	4.3	0	
CARTER				
Number	3	13	1	17
Row Pct.	17.6	76.5	5.9	30.9
Column Pct.	15.8	56.5	7.7	
WILLIAMS				
Number	13	2	5	20
Row Pct.	65.0	10.0	25.0	36.4
Column Pct.	68.4	8.7	38.5	
JACKSON				
Number	3	7	7	17
Row Pct.	17.6	41.2	41.2	30.9
Column Pct.	15.8	30.4	53.8	

Table 7-b

FAVORITE CELEBRITIES

Comparison of	Present Students	Past Students	Row Total
Responses-- FORD			
Number	0	1	1
Row Pct.	0	100.0	1.8
Column Pct.	0	3.2	
CARTER			
Number	14	3	17
Row Pct.	82.4	17.6	30.9
Column Pct.	58.3	9.7	
WILLIAMS			
Number	6	14	20
Row Pct.	30.0	70.0	36.4
Column Pct.	25.0	45.2	
JACKSON			
Number	4	13	17
Row Pct.	23.5	76.5	30.9
Col. Pct.	16.7	41.9	

When asked to select the female that they liked best, 71.4 percent of the students chose the Black female in African dress. Only three chose the European female. Significantly, those at Dopkwe chose only the one in African dress or both Black females. Even though more past students chose the female in African dress (12), ten chose the Black female in European dress. There were no significant differences between boys and girls. Eight children did not respond.

Table 8-a

WOMEN' DRESS

Comparison of Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- WHITE EUROPEAN				
Number	3	0	0	3
Row Pct.	100.0	0	0	5.4
Column Pct.	13.6	0	0	
Responses-- BLACK EUROPEAN				
Number	4	8	0	12
Row Pct.	33.3	66.7	0	21.4
Column Pct.	18.2	38.1	0	

Table 8-a Contd.

WOMEN' DRESS

Comparison of Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- BLACK AFRICAN				
Number	15	13	1	40
Row Pct.	37.5	32.5	30.0	71.4
Column Pct.	68.2	61.9	92.3	
Responses-- BOTH BLACKS				
Number	0	0	1	1
Row Pct.	0	0	100.0	1.8
Column Pct.	0	0	7.7	

Table 8-b

WOMEN' DRESS

Comparison of	Past Students	Present Students	Row Total
Responses-- WHITE EUROPEAN			
Number	2	1	3
Row Pct.	66.7	33.3	5.4

Table 8-b Contd.

WOMEN' DRESS

Comparison of	Past Students	Present Students	Row Total
Column Pct.	8.3	3.1	
Responses-- BLACK EUROPEAN			
Number	10	2	12
Row Pct.	83.3	16.7	21.4
Column Pct.	41.7	6.3	
Responses-- BLACK AFRICAN			
Number	12	28	40
Row Pct.	30.0	70.0	71.4
Column Pct.	50.0	87.5	
Responses BOTH BLACKS			
Number	0	1	1
Row Pct.	0	100.0	1.8
Column Pct.	0	3.1	

The students were shown a map of Africa and asked to identify it. The map was recognized by 82.8 percent of the respondents. All of the students at Dopkwe recognized the

map. Students who were attending Pan-African schools recognized the map of Africa to a greater extent than those who no longer attended. There was virtually no difference between the number of boys and girls who recognized the map of Africa.

Table 9-a

RECOGNITION OF MAP OF AFRICA

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No AFRICA				
Number	3	7	0	10
Row Pct.	30.0	70.0	0	17.2
Column Pct.	13.6	29.2	0	
Responses--Yes AFRICA				
Number	19	17	12	48
Row Pct.	39.6	35.4	25.0	82.8
Column Pct.	86.4	70.8	100.0	

Table 9-b

RECOGNITION OF MAP OF AFRICA

Comparison	Past Students	Present Students	Row Total
Responses--No			
Number	9	1	10
Row Pct.	90.0	10.0	17.2
Column Pct.	36.0	3.0	
Responses--Yes			
Number	16	32	48
Row Pct.	33.3	66.7	82.8
Column Pct.	64.0	97.0	

The students were also shown a map of the United States and asked to identify it. The map was recognized by 78 percent of the respondents and not recognized by 22 percent. The students from Ahidiana made up the highest percentage of those who did not recognize the map. Past students recognized the map at a higher rate than present ones. There was no major difference in frequency of recognition between males and females.

Table 10-a

U. S. MAP

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	7	4	2	13
Row Pct.	53.8	30.8	15.4	22.0
Column Pct.	31.8	16.7	15.4	
Responses--Yes				
Number	15	20	11	46
Row Pct.	32.6	43.5	23.9	78.0
Column Pct.	68.2	83.3	84.6	

Table 10-b

U. S. MAP

Comparison of	Past Students	Present Students	Row Total
Responses--No			
Number	3	10	13
Row Pct.	23.1	76.9	22.0
Column Pct.	12.0	29.4	

Table 10-b Contd.

U. S. Map

Comparison	Past Students	Present Students	Row Total
Responses--Yes			
Number	22	24	46
Row Pct.	47.8	52.2	78.0
Column Pct.	88.0	70.6	

Respondents were shown maps of the United States and Africa and asked to identify the map which showed the location of their homeland. This was done to see whether children of various ages differed in regard to their identification of their homeland and whether they could relate to the abstraction of Africa being on one continent and the United States on another. Of those who responded, 91.5 percent identified the map of the United States as their homeland. There were no significant differences between males and females or present and past students.

Table 11-a

RECOGNITION OF HOMELAND

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	3	2	0	5
Row Pct.	60.0	40.0	0	8.5
Column Pct.	14.3	8.0	0	
Responses--Yes				
Number	18	23	13	54
Row Pct.	33.3	42.6	24.1	91.5
Column Pct.	85.7	92.0	100.0	

This section deals with preference for Black and white men in different modes of dress. One or both of the Black men were selected by 93.4 percent of the respondents. One significant aspect is that the students of Dopkwe chose the man in African dress (75 percent) or both Blacks. There was little statistical difference between Learning House and Ahidiana. There was no statistical differences between past and present students or boys and girls. One useful fact is that the five students who selected both Blacks were currently enrolled in Pan-African schools. This is significant in that

students tended to relate more to the person as an African rather than because of dress or hair styles.

When shown pictures of men in different types of dress, two Europeans and two Africans, 93.4 percent of the sample chose the African men. One significant aspect of this section of the study is that the students from Dopkwe chose the man in African dress (75 percent of the time) or both Blacks. There was little statistical difference between Learning House and Ahidiana. There was no statistical difference between past and present students or boys and girls. One significant useful fact is that the five students who selected pictures of both Blacks as their favorite were presently enrolled in the Pan-African schools.

Table 12-a

MEN'S DRESS

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- WHITE EUROPEAN				
Number	5	1	0	4
Row Pct.	75.0	25.0	0	6.6
Column Pct.	13.0	3.8	0	

Table 12-a Contd.

MEN's DRESS

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- BLACK EUROPEAN				
Number	6	7	0	13
Row Pct.	46.2	53.8	0	21.3
Column Pct.	26.1	26.9	0	
Responses-- BLACK AFRICAN				
Number	15	17	9	39
Row Pct.	33.3	43.6	23.1	63.9
Column Pct.	56.5	65.4	75.0	
Responses-- BOTH BLACKS				
Number	1	1	3	5
Row Pct.	20.0	20.0	60.0	8.2
Column Pct.	4.3	3.8	25.0	

Policemen play a very important role in society. They are the ultimate legitimators who maintain "order" and enforce the regime norms. Again, all of the students at Dopkwe recognized the police. There were no significant differences in the past or present students nor sexes.

Table 13-a

RECOGNITION OF POLICE

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses--No				
Number	4	3	0	7
Row Pct.	57.1	42.9	0	11.3
Column Pct.	17.4	11.5	0	
Responses--Yes				
Number	19	23	13	55
Row Pct.	34.5	41.8	25.6	88.7
Column Pct.	82.6	88.5	100.0	

The children made no distinction between the Black or White policemen or between the male and female. Of those answering, 54.4 percent thought that the police were good while 31.6 percent felt that they were bad. Further, 14 percent said that some were good and some were bad. Again there were no significant differences in opinion in regards to the sex of the child. Seven students did not respond. A larger percentage of present students felt that the police were bad.

Table 14-a

POLICE GOOD

Comparison of	Present Students	Past Students	Row Total
Responses--Bad			
Number	3	15	18
Row Pct.	16.7	83.3	31.6
Column Pct.	11.1	50.0	
Responses--Good			
Number	20	11	31
Row Pct.	64.5	35.5	54.4
Column Pct.	74.1	36.7	
Responses--Some Good Some Bad			
Number	4	4	8
Row Pct.	50.0	50.0	14.0
Column Pct.	14.8	13.3	

The comments made by the students seem to contradict the positive image that they stated. A number of students said that the police were good while saying that it was not good that they put people in jail. Some said that they were

bad because they put people in jail. The police were viewed as killing people. Many students who attended public schools in Atlanta had been visited by "Officer Friendly," and thus had a more positive view of police. Also, the police commissioner, Reginald Eaves, because of his enlightment caused the general public to look at the police differently, a bit more favorably. Some of the students' comments were:

> "They bad cause they beat Black people up."
>
> "Some good, some bad. Sometimes some of them beat on Black people. Some of the Black ones too."

One youngster from Dopkwe made the most telling comment:

> They both are like destroyers . . . they got the Black man hypnotized (Black policemen) and brainwashed because he doesn't know about his freedom and what white folks are doing while the police . . . is ah. . . beating up Black folks for nothing like in the sixties, they use to just beat them with fire engines and wash'em for no reason . . . They are bad, some of the time and good some of the time.

This section deals with occupational outlook. This variable was the most elusive. Twenty-four students did not respond. Of those who did respond, 80 percent wanted to be professionals. There were no differences in present and past students. More boys chose public service occupations (policemen, firemen, etc.) than girls.

Table 15-a

OCCUPATIONAL OUTLOOK

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- Public Service				
Number	2	3	1	6
Row Pct.	33.3	50.0	16.7	15.0
Column Pct.	22.2	15.0	9.1	
Responses-- Skilled Trade				
Number	0	1	1	2
Row Pct.	0	50.0	50.0	5.0
Column Pct.	0	5.0	9.1	
Responses-- Professional				
Number	7	16	9	2
Row Pct.	21.9	50.0	28.1	80.0
Column Pct.	71.8	80.0	81.8	

Table 15-b

OCCUPATIONAL OUTLOOK

Comparison of	Males	Females	Row Total
Responses-- Public Services			
Number	5	11	6
Row Pct.	83.3	16.7	15.0
Column Pct.	21.7	5.9	
Responses-- Skilled Trade			
Number	0	2	2
Row Pct.	0	100.0	5.0
Column Pct.	0	11.8	
Responses-- Professional			
Number	18	14	32
Row Pct.	56.3	43.8	80.0
Column Pct.	78.3	82.4	

These were among the responses to the question, "What do you want to be when you grow up?"

Don't Know.

Self (myself) Lady, Sister, Brother
Doctor, scientist, nurse
Student
Singer, artist, ballerina
Teacher (science)
Policeman, Fireman
Trainman
Karate man, Football player
Waiter

Twenty-two did not respond to the question, "What is your favorite TV program?" A number of parents from Ahidiana do not own television sets. Those at Dopkwe tended to choose Black programs. Those at Ahidiana who had favorite TV programs chose cartoons. Those at Learning House gave more varying responses. There were no important statistical differences between girls and boys or present and past students.

Table 16-a

FAVORITE TV PROGRAMS

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- Cartoons				
Number	8	6	1	15
Row Pct.	53.3	40.0	8.7	35.7
Column Pct.	66.7	27.3	12.5	

Table 16-a Contd.

FAVORITE TV PROGRAMS

Comparison of	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- Nature Programs				
Number	1	0	0	1
Row Pct.	100.0	0	0	2.4
Column Pct.	8.3	0	0	
Responses-- Black Programs				
Number	1	6	5	12
Row Pct.	8.3	50.0	41.7	28.6
Column Pct.	8.3	27.3	62.5	
Responses-- Other Programs				
Number	2	8	1	11
Row Pct.	18.2	72.7	9.1	26.2
Column Pct.	16.7	36.4	12.5	
Responses-- Children Programs				
Number	0	2	1	3
Row Pct.	0	66.7	33.3	7.1
Column Pct.	0	9.1	12.5	

Here are some of the favorite TV programs which were mentioned by the respondents: Mickey Mouse, Sanford and Son, cartoons, Electric Company, Roots, Adam 12, the Incredible Hulk, Superfriends, Jackson Five, soap operas, Gilligan's Island, Kroft Supershow.

In the final section of the study, the children were shown pictures of children in African dress and pictures of children in western or European dress. The children in African dress were selected by 88.9 percent of the respondents. There was no significant difference in past and present students and the sexes.

Table 17-a

CHILDREN'S DRESS

Comparison of Children's Dress by Schools	Ahidiana	Learning House	Dopkwe	Row Total
Responses-- Black European				
Number	2	3	1	6
Row Pct.	33.3	50.0	16.7	11.1
Column Pct.	10.0	14.3	7.7	
Responses-- Black African				
Number	18	18	12	48
Row Pct.	27.5	37.5	25.0	88.9
Column Pct.	90.0	85.7	92.3	

The children were also asked if they knew the meaning of three Swahili words; Ujamaa, Kujichagulia and Imani. None of the children who had left the Pan-African environment knew the words; however, some had vague notions. The fact that many of the students of Learning House did not know the words was not a surprise because they were not emphasized as much as they were at Dopkwe and Ahidiana. All of the students at Dopkwe knew all of the words. All of the students at Ahidiana knew at least 2 or 3 of the words.

In conclusion, the school appears to be a predictor of the type of response and even the likelihood of a response given by the students to the variables used. Those who attended Dopkwe were more aware than others and more opinionated regarding many of the variables. They were older than the others who were in Pan-African environments, but roughly the same ages as those who had left the Pan-African schools.

The students who attended Ahidiana did not respond to the symbols as readily as the others. They were younger than the children from the other schools. They were more distrustful of outsiders than the other children so that their lack of response could also be attributed to that fact.

The students of Learning House tended to place between those of Dopkwe and Ahidiana. They did appear to be more affected by the European environment. They viewed Carter, the flag and the police more favorably.

Past students had experienced some erosion of the values that were evident in those who presently attended the alter-

native schools, especially when compared to Dopkwe. The research shows that the longer a child stays in an alternative environment, the more likely he is to retain the alternative value system. The research is less than definitive however. What is clear is that older students, as those who attended Dopkwe, were clearly more knowledgeable and aware of their place as persons of African descent as well as being more aware in general about elements of the external environment. Older Pan-African students then appear to be more aware than those who are no longer in that type of school.

CHAPTER III

The Parents

In this chapter, I will examine the role of the family in the socialization process. More specifically, I will analyze the views of the parents in an effort to make generalizations regarding their possible influence upon the views of the children that I interviewed. In socialization literature, the family does have a marked effect upon the child's emotional, intellectual and personality development. Of course, the family might be composed of more than the father or mother. Research has shown that older siblings and the position of the subject in the family may have an important effect upon a child's development. All elements in the family participate in the socialization process. Hess and Torney identify three ways in which the family "participates in the socialization of political perception and attitudes."[52] In the first instance, "parents transmit attitudes which they consider valuable for children to hold."[53] Examples of such attitudes would be love of country, respect of the flag and and similar ideas. Second, the family serves as examples for

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[52]Hess and Torney, The Development of Political Attitudes, p. 110.

[53]Ibid.

children to identify with and emulate. This is often referred to as the "Identification Model."[54] Children often vote for the same political party as other family members. Third, expectations formed from experiences within family relationships are later generalized to political objects. This is commonly referred to as the "Interpersonal Transfer Model."[55] Lonnetta Gaines states that:

> Children also learn much of the way they are expected to operate in this society from the family. It is the responsibility of the family in this society to reinforce those behaviors and attitudes that will lead to the smooth assimilation of children into adult society.[56]

In their work, Prewitt and Dawson describe the conditions that contribute to the primary role that the family plays in political learning. First, the family has considerable access to individuals being socialized. The second basis of this significant influence is the strength of the ties formed among members of the same family.[57] Further, they list three ways in which political learning is influenced by the family: First, by passing on explicitly political orientations; second, through influence on politically relevant orientations; third, by determining exposure to other socialization influences (the parents often determine one's friends, school and other

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[54]Hess and Torney, p. 111

[55]Ibid.

[56]Lonnetta Gaines, Building A Pan-African Pre-School, p. 9.

[57]Dawson, Prewitt and Dawson, Political Socialization, p. 14.

associations).[58]

Although familial ties may be crucial in determining political views of the children, the correlation between parental orientation and that of the child is never a perfect one. A number of factors affect the level of familial influence on the child's views. These have been identified as, among other things, the articulation of specific political views by the child, the consistency and intensity of views of the two parents, and the level of affection which characterizes the relationship between parent and child. Dawson points out that since the child can only learn from the parent that which is known by the latter, parental limitations are obviously passed on to the offspring. When the relationship between parent and child is an unfriendly one, the child may reject perceived parental positions as a means of demonstrating unhappiness.

It should be noted that parental influence may be either offset or reinforced by other agents which impact upon the child. This may be especially important when the orientation of the parent differs from that which is supported by the prevailing societal culture. The questions that were asked were posed to learn the views of the parents so that we might understand the orientations of some of those who have influence upon the child's orientations.

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[58]Dawson, Prewitt and Dawson, pp. 116-126.

The parents of the children who attended the Pan-African schools are a very unusual and special group of people. These special qualities were demonstrated by the fact that they sent their children to these kinds of schools which are not highly regarded by the society at large and by the responses that they gave to the questions posed. They gave remarkably similar responses on almost all of the questions that were asked. After running various analyses of variance and tests of significance, I found that there were no significant differences between the parents of the children from the different Pan-African schools and from the different cities. The responses will be presented on the form of simple frequency distributions. In order to present a complete description and analysis of the parental views the tabular presentations and supplemented with direct quotations from selected parents.

The first question asked was whether or not the parent was familiar with philosophy of the Pan-African school. One would assume that they would be because the philosophy is so much a part of the students' orientation and routine. In response to that question, 88.5 percent of the parents answered "yes." One said "no" and two said that they were "not sure."

Table 3-1

ARE YOU FAMILIAR WITH THE PHILOSOPHY OF THE SCHOOL?

Responses	Absolute Frequency	Relative Frequency
Yes	23	88.5
No	1	3.8
Not Sure	2	7.7
TOTAL	26	100.0

The parents were asked what they perceived the philosophy of the schools to be. Of the parents interviewed, 42.3 percent said that the school had a Pan-African orientation and 30.8 percent said that the school related to Africa. No responses were given by 26.9 percent of the parents.

Table 3-2

WHAT IS THE PHILOSOPHY OF THE SCHOOL?

Responses	Absolute Frequency	Relative Frequency
Pan-African Philosophy	11	42.3
Related to African Philosophy	8	30.8
No Answer	7	36.9
TOTAL	26	100.0

One parent commented that the school intended "To give them (children) a different political perspective and to build strong African brothers and sisters so that Black people can once again be the people they used to be." Another said that they are "Pan-Africanists, nationalists, and separatists." A final comment was that the philosophy was:

> To develop young Black children into men and women that can deal in this world as it is with a knowledge of their culture so that they won't get hung up or messed up as we did.

These comments were typical and they were selected to show the intensity and dedication that the parents have, and to illustrate how conscious they are about their children's development.

To complete the series of questions on the philosophy of the school, I asked whether or not they were familiar with the schools' philosophy before or after their children were enrolled. I felt that this was important in order to make generalizations about the level of commitment they had toward placing the children in alternative schools. Of the parents interviewed, 73.1 percent knew the schools' philosophy before they enrolled their children, while 19.2 percent did not know until after the children were enrolled. Generally, placing the children in an alternative environment was clearly a conscious decision by most parents.

Table 3-3

WHY WAS YOUR CHILD PLACED IN THIS SCHOOL?

Reason	Absolute Frequency	Relative Frequency
Philosophy and Educational System	19	73.1
Non-philosophical Reasons	5	19.2
No Answer	2	7.7
TOTAL	26	100.0

When the parents were asked why they had sent their child to the school, identical frequencies were recorded with the ones on the previous question. Those who knew about the philosophy before enrolling their child in the school selected the school because of its philosophy. For those who did not know the philosophy, other things were important. For example, they needed a nursery or the school was convenient.

Table 3-4

DID YOU KNOW THE SCHOOL'S PHILOSOPHY BEFORE OR AFTER YOUR CHILD WAS ENROLLED?

Responses	Absolute Frequency	Relative Frequency
Before	19	73.1

Table 3-4 Contd.

DID YOU KNOW THE SCHOOL'S PHILOSOPHY BEFORE OR AFTER YOUR CHILD WAS ENROLLED?

Responses	Absolute Frequency	Relative Frequency
After	5	19.2
No Answer	2	7.7
TOTAL	26	100.0

Two comments were instructive. One parent said,

> My ideas are different from most people who send their kids to public schools . . . and I was trying to eliminate some of the frustration that they or I had growing up in the fifties. . .

Another commented that:

> We decided before . . . (1st child) was born that we did not want to deal with public schools. At the same time, we said that it is one thing not to want to deal with public schools; it's another if you don't want to deal with public schools and there are no alternatives. In New Orleans, there was no alternative so we had to create one.

Educators have insisted for some time that schools have an important effect upon students' outlook or they at least hope so. There seems to be an increasing awareness on the part of parents regarding the importance of the schools, however, have differing views on the effectiveness of the educational process on the child. The parents in this study were asked if they felt that the Pan-African schools had an effect upon their children's political outlook. "Yes" was

the response from 80.8 percent of the parents and 11.5 percent said "somewhat" or "not sure." Only two parents said "no."

Table 3-5

DO PAN-AFRICAN SCHOOLS HAVE AN EFFECT UPON THE CHILD'S POLITICAL OUTLOOK?

Responses	Absolute Frequency	Relative Frequency
Yes	21	80.8
Somewhat, Not Sure	3	11.5
No	2	7.7
TOTAL	26	100.0

In reference to the question on the child's political outlook, one parent commented,

> . . . I can see some things though it seems to me that he has a certain developing consciousness about Black folk as a distinctive people in this society and he seems to have a positive attitude towards people such as Rap Brown and Patrice Lumumba. . . .

Another parent said that her child "has more of a sense of collectiveness."

When the parents were asked how their children were different from others, most could not say exactly how they were different. Table 3-6 gives a breakdown of some of the reasons

given. The comment made by a number of parents was that at

Table 3-6

HOW ARE STUDENTS WHO ATTEND PAN-AFRICAN SCHOOLS DIFFERENT FROM OTHER STUDENTS?

Responses	Absolute Frequency	Relative Frequency
Ability to Communicate	2	7.7
Knowledge of Blackness	2	7.7
Personal Strength	1	3.8
More Aware	2	7.7
Home Observations and Comments by Friends	18	69.2
TOTAL	26	100.0

home, the children made certain comments that they thought were different. Further, their friends were surprised when certain children made statements which were atypical for children their ages.

For parents to place their children in alternative environments that are radically different, I felt that they must have had distinctive views on how African people are doing politically and economically in the United States and in the world. The responses given by the parents were interesting. When the parents' responses are compared to the responses given by the public school teachers on the

same question, one can easily detect the difference. All of the parents said that the conditions of the United States are bad. Some of the responses evidenced a marxist orientation, others a Pan-African nationalist orientation and others were not ideologically identifiable. Blacks were viewed as oppressed, exploited or colonized by 38.5 percent of the parents. Blacks were viewed as economically deprived by 6.9 percent of the parents. It was believed by 3.1 percent of the respondents that Blacks lack unity. The question was open ended.

Table 3-7

WHAT ARE THE CONDITIONS OF BLACKS IN THE U. S.?

Responses	Absolute Frequency	Relative Frequency
Oppressed, Exploited	10	38.5
Economically Deprived	7	26.9
Lack Unity	6	23.1
Other	2	7.7
No Answer	1	3.8
TOTAL	26	100.0

Some of the comments were especially illuminating:

> Economically, it's proven that we are poor. Socially we are poor because we exist in a

> social system where we are discriminated against and that's just the least of the things that are done to us.

Another said:

> I think Black people in the United States are oppressed . . . their minds are oppressed and they don't appreciate their blackness and identity. . . .

A third said:

> They got it hard, you know, like they go through a whole lot of changes as far as living and finding a job. Like now, I'm trying to find a job and the whiteys don't want to pay no money.

The parents were also asked what they thought of the political, social, and economic conditions of Blacks in the world (outside of the U. S.). The response were similar to the previous responses. Blacks were viewed as exploited or oppressed by 38.5 percent of the parents. This number was identical to the number of parents who viewed Blacks in the United States as exploited or oppressed. Blacks in the United States were viewed as economically deprived by 11.5 percent of the parents. Interestingly, three parents felt that Africans outside the United States were better off than African-Americans in the United States. There were eight persons who did not respond.

Table 3-8

HOW DO YOU VIEW CONDITIONS OF BLACKS IN THE WORLD?

Responses	Absolute Frequency	Relative Frequency
Exploited, Oppressed	10	38.5
Economically Deprived	3	11.5
Lack Unity	2	7.7
Better than U. S.	3	11.5
No Answer	8	30.8
TOTAL	26	100.0

In response to the question on the conditions of Blacks outside of the United States, one parent commented that,

> Black people all over the world are more . . . political than we are here in America because to us here political is Democratic or Republican. . .

Another parent said,

> What I know about it, Black people all over the world are pretty much oppressed.

It is obvious from the preceding discussion that the parents of the children enrolled in the Pan-African schools are pleased with the schools. In order to ascertain how determined they were to have their children obtain an alternative education, the parents were asked if they would send their children to a traditional school if an alternative school did not exist. Fifty percent of the parents said that

they would send their children to a traditional school, primarily, because they worked and had no choice.

Table 3-9

WOULD YOU SEND YOUR CHILDREN TO A TRADITIONAL SCHOOL?

Responses	Absolute Frequency	Relative Frequency
Yes	13	50.0
Not Sure	3	11.5
No	10	38.5
TOTAL	26	100.0

Most of those who said that they would not send their children to a traditional school said that they would keep them at home or teach them themselves. One of the founding parents of Ahidiana said that if Ahidiana did not exist, they would create it.

The parents were asked if they saw other acceptable schools to which to send their children. Here there was considerable disparity. Eleven parents saw alternatives and eleven had no answer. Ahidiana parents saw no alternatives.

Table 3-11

ARE THERE OTHER ALTERNATIVES?

Responses	Absolute Frequency	Relative Frequency
See Alternatives	11	42.3
No Alternatives	4	15.4
No Answer	11	42.3
TOTAL	26	100.0

Private schools are normally considered to be better academically than public schools. Many people also suggest that these schools have other qualities, discipline and cohesiveness for example. The parents in this survey were asked what they liked best about the schools. The responses varied. The majority of the parents, 46.2 percent, liked the schools' philosophy best.

Table 3-12

WHAT DO YOU LIKE BEST ABOUT THE SCHOOLS?

Responses	Absolute Frequency	Relative Frequency
Social	5	19.2
Academic	5	19.2

Table 3-12 Contd.

WHAT DO YOU LIKE BEST ABOUT THE SCHOOLS?

Responses	Absolute Frequency	Relative Frequency
Philosophy	12	46.2
Parent-Teacher	3	11.5
No Answer	1	3.8
TOTAL	26	100.0

The final question asked was if the parents would send their child or children back to a Pan-African school if they had another opportunity. The schools were given the ultimate praise. All said that they would do it again.

As mentioned earlier, I ran various analyses of variance on every variable, but none was significant. The data showed that the parents of the children had similar views. From personal observation, I did notice that the parents of Ahidiana were more reserved than those of Learning House. Perhaps it was because I knew Learning House parents better and they were familiar with me. I can say that the two groups were remarkably similar in background, education, income and political philosophy. Ahidiana is the name of an organization as well as the name of the school. The organization came first. The fact that Ahidiana is partially supported by the

organization is one of the basic differences between the schools.

CHAPTER IV

The Teachers

In examining the role of the school in the socialization process, one must not only look at the curriculum and the classroom rituals, but particularly and perhaps, most importantly, at the teacher. Dawson, Prewitt and Dawson identify the teacher as the pivotal agent in the school socialization process. "First, for the child, the teacher represents an authoritative spokesman of society."[59] Outside of the family, the child sees the teacher as the closest and most prevailing authority. He learns certain behavior modes from the teacher, and learns the role of authority outside of the family. The teacher conditions the child to accept authority and to obey it. The teacher is usually respected by the parents and society at large, and recognizing this, the child learns to respond similarly.

The Dawson and Prewitt study suggests two ways in which the teacher participates in political learning. First, the teacher holds certain values and opinions and disseminates them to the children. Secondly, the teacher interprets and transmits a particular political and social culture. Children

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[59]Dawson, Prewitt and Dawson, Political Socialization, p. 149.

learn racial and social attitudes from adults.[60] Parents, teachers, and "significant others" in the child's environment shape his racial attitude.[61]

In his article, "Racial Prejudice and the Black Self-Concept," James A. Banks cites sources that discuss the effects of teachers on the racial awareness of children and on the formation of a positive self-image. Brookover and Erickson cite studies which show that teachers are very significant in the formation of certain roles and predisposition in children.[62] Other studies show that a child makes certain judgments and assessments of himself based upon the opinions of others. One's opinion of himself affects his ability to deal with others and his ability and desire to change his environment.

Teachers not only give out specific information which the society wishes persons to know to be "qualified" for a particular vocation, but they also teach the student the proper way to behave, both socially and politically. Teachers transmit notions about the political culture and the culture in general. For example, they teach that one should stand properly and feel a certain way while praying or reciting

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[60]James A. Banks and Jean Dresden Grambs, ed., Black Self-Concept: Implications for Education and Social Science (New York: McGraw-Hill Co., 1972), p. 150.

[61]Ibid., p. 12.

[62]Wilbur B. Brookover and Edsel L. Erickson, Society, Schools and Learning (Boston: Little, Brown and Co., 1969).

certain patroitic verses or songs.

It was important then to get the views of those teachers who have played an important role in the formation of ideas and values for the students interviewed in this study; the Pan-African teachers because they have played a central role in the formation of an alternative value system for the children who attended the Pan-African schools; the public school teachers because they provide alternative values which compete with the earlier learning.

The public school teachers who were interviewed had taught or were teaching one or more students who had attended either Learning House or Ahidiana. One teacher had taught as many as five former Pan-African students. Those who were interviewed in Atlanta taught at one of four elementary schools. The teachers in New Orleans taught at either of three schools. One of the teachers in Atlanta was white while three in New Orleans were white. All of the schools in Atlanta that the teachers taught in were predominantly Black while two schools in New Orleans had predominantly white student bodies. All of the questions regarding the teachers' views were open-ended with the exception of one question which asked their opinions on the effects of public school education upon Black children. The questions which related to specific children were both open-ended and structured.

This society places great emphasis upon the importance of credentials and often judges its teachers on the number of degrees they hold and the number of courses they have

taken in a certain field. I felt that a useful place to begin was to find out the level of education attained by the teachers. If there were differences, inferences might be made about the teachers' education and philosophy of teaching and political outlook. The differences were striking and significant. Only two of the teachers at the Pan-African schools had college degrees and one of those had a Liberal Arts degree in Mathematics; however, primarily taught Culture. Half of the Pan-American teachers had some college training while 30 percent had only high school diplomas. None of them had a degree beyond the college level.

Not surprisingly, public school teachers were different. All of them had at least a college degree. Only one did not have hours beyond the Bachelor's Degree and she had just started her career in teaching. A significant portion, 45 percent, had a Master's plus. An important educational goal for school teachers is to attain the Master's plus 30 hours. One teacher had taught for 20 years. So as is evident in Table 4-1, the formal educational level of the teachers interviewed varied depending upon whether they were in public school or Pan-African school.

Table 4-1

EDUCATIONAL BACKGROUNDS OF THE TEACHERS

Training	Pan-African Schools	Public Schools	Row Total
High School	3	0	3

Table 4-1 Contd.

EDUCATIONAL BACKGROUNDS OF THE TEACHERS

Training	Pan-African Schools	Public Schools	Row Total
Column Pct.	30.0	0	
Total Pct.	14.3	0	14.3
Some College	5		5
Column Pct.	50.0	0	
Total Pct.	23.8	0	23.8
College Graduate	2	6	8
Column Pct.	20.0	54.5	
Total Pct.	9.5	28.6	38.1
College +	0	5	5
Column Pct.	0	45.5	
Total Pct.	0	23.8	23.8
TOTAL (Sample)	10	11	21
Col. Pct. Total	47.6	52.4	100.0

The teachers were asked why they became interested in education at the elementary or preschool level. The public school teachers and the Pan-African teachers had radically different motives for choosing to teach at their level.

Most of the public school teachers, 81.8 percent, gave as their primary reason for teaching at the Early Childhood level the fact that they liked teaching younger children. One teacher did not like elementary school. He simply got trapped because of economic factors. The teachers at the Pan-African schools seemed to be motivated more by ideological principles and had a basic distrust of the type of social and political education which was evident to them in the public, private and parochial schools. It was apparent to teachers at the Pan-African schools that the traditional schools accepted the basic philosophical position of the American culture. Significantly, 50 percent became interested when they were about to have children or were faced with the choice of having to first enroll their child in school. They wanted to have an alternative school system which had a different value structure. They looked for a school in which to place their children, and finding none, they organized one. Others saw the Pan-African school and volunteered to help teach in the school. It is important to note that 73.1 percent of the parents chose the alternative school because of philosophical and educational reasons.

The other Pan-African teachers, 30 percent, and one public school teacher chose to teach at the Early Childhood level because they felt that these were the impressionable years for children.

Table 4-2

REASONS FOR TEACHING EARLY CHILDHOOD EDUCATION LEVEL

Influences	Pan-African School Teachers	Public School Teachers	Row Total
Like Young Children	2	9	11
Column Pct.	20.0	81.8	
Total Pct.	9.5	42.9	52.4
Do Not Like Children	0	1	1
Column Pct.	0	9.1	
Total Pct.	0	4.8	4.8
Have Child	5	0	5
Column Pct.	50.0	0	
Total Pct.	23.8	0	23.8
Those Are Impressionable Years	3	1	4
Column Pct.	30.0	9.1	
Total Pct.	14.3	4.8	19.0
TOTALS (Sample)	10	11	21
Column Total	47.6	52.4	100.0

When asked reasons for deciding to teach at the Early Childhood level, one teacher replied,

> My son is in pre-school. Before putting my son in Ahidiana, I was teaching at the Headstart Center. I could see some of the things that I wanted to do there, but could not because of the political set up.

Another said,

> . . . my own children . . . understanding my own political development. I knew that I could not send my children or anyone else's children into the public school system. We all had to do something in terms of creating an institution which would teach children the way we felt they should be taught.

Another teacher commented that,

> . . . I observed the prejudice in school situations and having a child, felt compelled to do something. . . .

All of these comments were made by Pan-African teachers. The public school teachers were not very responsive to this question. One public school teacher said, "I'm oldest of six and I take pleasure in working with children." The others who commented mostly stated their interest in teaching younger children.

One fundamental question that was asked was what the teaching philosophy of the particular respondent was. The answers were difficult to categorize. Public school teachers, having gone through a formal system, had been exposed to formal philosophical positions. F. Brace Rosen of Atlanta University identified the four historical philosophies as: Idealism, Realism, Perennialism and Pragmatism. Additionally, he suggested three current alternatives: Reconstructionism,

Scientific Empiricism, and Existentialism. It was very difficult to place the teachers in one area or another. Rosen defined philosophy as "man's attempt to give meaning to his existence through the continued search for a comprehensive and consistent answer to basic problems." The question can be categorized as either ontological, epistemological or axiological.[63]

The philosophies of the Pan-African teachers were closely akin to their reasons for choosing to teach. The philosophy of the public school teachers were generally related to their perception of the pragmatic school, more specifically related to John Dewey. Most of the public school teachers, 90 percent, said generally that their philosophy was to teach the child as an individual. According to Rosen, one of the educational aims of pragmatism is the helping of the child to develop in such a way as to contribute to his continued growth. The emphasis is on each child, individually, rather than as a member of a group. The assumption by Dewey was that democracy could only persist if members were given the opportunity to develop a basic program of values.[64]

The philosophies of the teachers in the Pan-African schools were not as identifiable. Most of them, 60 percent, stated that their philosophy was generally to teach children their heritage for survival. This was more an aim than a

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[63]F. Bruce Rosen, Philosophic Systems and Education Columbus, Ohio: Charles E. Merrill Pub. Co., 1968), pp. 1-4.

[64]Ibid., p. 79.

philosophy. Table 4-3 gives a breakdown of all of the responses.

Table 4-3

PHILOSOPHIES OF TEACHING

Philosophies	Pan-African School Teachers	Public School Teachers	Row Total
Create Proper Environment for Learning	1	2	3
Column Pct.	10.0	18.2	
Total Pct.	4.8	9.5	14.3
Teach Heritage for Survival	6	0	6
Column Pct.	60.0	0	
Total Pct.	28.6	0	28.6
Create Good Example	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
Teach Child as Individual	1	9	10
Column Pct.	10.0	81.8	
Total Pct.	4.8	42.9	47.6
Total Sample	10	11	21
Column Pct.	47.6	52.4	100.0

If we are to assume that one's philosophy will determine what is emphasized in class and the kinds of values which one attempts to transmit, then it can be assumed that Pan-African teachers transmit values that are different from those transmitted by public school teachers. The students taught by Pan-African teachers will possibly have different views from students taught by public school teachers or teachers in other traditional settings. If the views of the students who formerly attended Pan-African schools change after they attend public schools, then in part, we can attribute the difference to the values of the teachers.

In an effort to understand the influences which helped shape the values of the teachers and helped them to form opinions, I asked the teachers what magazines, books, and newspapers they read. I asked first about newspapers, then magazines and finally for books which had made an impression upon them or the kinds of books which they read.

There were no great differences in the newspapers read by the teachers. The most significant thing was perhaps that 30 percent of the Pan-African teachers read no newspapers regularly (Table 4-4). The public school teachers did not read Black newspapers as often as private school teachers (Table 4-5).

Table 4-4

NEWSPAPERS READ BY TEACHERS

Newspapers	Pan-African School Teachers	Public School Teachers	Row Total
Local	5	10	15
Column Pct.	50.0	90.9	
Total Pct.	23.8	47.6	71.4
National	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
Both	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
NA	3	1	4
Column Pct.	30.0	9.1	
Total Pct.	14.3	4.8	19.0
Total Sample	10	11	21
Total Pct.	14.3	4.8	19.0

Table 4-5

BLACK/NONBLACK NEWSPAPERS READ BY TEACHERS

Newspapers	Pan-African School Teachers	Public School Teachers	Row Total
Black	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
Nonblack	0	7	7
Column Pct.	0	63.6	
Total Pct.	0	33.3	33.3
Both	4	3	7
Column Pct.	40.0	27.3	
Total Pct.	19.0	14.3	33.3
No Answer			
Column Pct.	5	1	6
Total Pct.	23.8	4.8	28.6
Sample Total	10	11	21
Column Total	47.6	52.4	100.0

Most of the teachers read the local newspapers. The Pan-African teachers occasionally read Mohammed Speaks (now Bilian

News) whereas no public school teachers mentioned that publication as their choice of reading material.

In regards to the part of the question which asked teachers what magazines they read, almost all of the teachers read Jet and Ebony. Three persons of European descent made no mention of reading any Black magazines, books, or newspapers. Seven teachers read both professional magazines and nonprofessional magazines. The teachers at the Pan-African schools read more widely than the others. Certain ones read Black Scholar, Peking Review, Africa Magazine and Black Collegian in addition to the magazines mentioned in the interviews. Some of the magazines mentioned as regular reading were predictably Time, Newsweek, Prevention, House and Garden and the like. Ebony and Jet were read by all of the Black public school teachers. The Pan-African school teachers had a greater tendency to read Black magazines. Tables 4-6 and 4-7 indicate the magazines which were read.

Table 4-6

MAGAZINES READ BY TEACHERS

Magazines	Pan-African School Teachers	Public School Teachers	Row Total
Nonprofessional	8	6	14
Column Pct.	80.0	54.5	
Total Pct.	38.1	28.6	66.7
Both	2	5	7
Column Pct.	20.0	45.5	
Total Pct.	9.5	23.8	33.3
Sample Total	10	11	21
Column Total	47.6	52.4	100.0

The Pan-African teachers read books related to the Black experience and stated that these books influenced their views and opinions and had something to do with the reasons that they chose a Pan-African or Black-oriented education. The following is a list of books mentioned in the interviews:

Child and the Cosmos

The Black Messiah

The Choice

Facing Mount Kenya

Books on African History

Books by Piaget

From the responses to the question on reading materials; it can be concluded that the Pan-African school teachers were both more widely read and that they read more magazines, books and newspapers relating to the African and African-American experience. If what one reads influences one's views and values, then it may be concluded that Pan-African school teachers have different views and values.

Research has shown that the views of the teacher influence the views of the children they teach or at least has an influence upon the child's self-preception. The teachers were asked if they felt that their teaching influenced the values of the students that they teach. In response to this question, 95.2 percent answered "yes," only one said "no." When asked how they influence the values of their students, they were far less definitive. The Pan-African school teachers were more positive about their influence. One Pan-African teacher said that she influenced her students by the "example she sets." She further stated,

> There are things that you put in the classroom, the physical things, the things that you choose to show the children as examples. The books that you choose to read, pictures, field trips. All these things are conscious decisions . . . .

Few public school teachers were willing to say or admit that they overtly tried to influence the children's values. One public school teacher explained how he used his teaching to help students express their ideas on real life situations by,

> . . . having jam sessions on hypothetical situations of value subjects.

Table 4-8

TEACHING'S INFLUENCE OF THE DEVELOPMENT OF VALUES

Responses	Pan-African School Teachers	Public School Teachers	Row Total
Yes	10	10	20
Column Pct.	100.0	90.9	
Total Pct.	47.6	47.6	
No	0	1	1
Column Pct.	0	9.1	
Total Pct.	0	4.8	4.8
Total Sample	10	11	21
Total Pct.	47.6	52.4	100.0

Earlier examples were cited of studies which suggest that children learn and are aware of certain things such as skin color at an early age. The teachers were asked when or how early children learn. This question had reference to the age at which children learn values and the age at which they can begin their formal education. Over half of the teachers felt that children actually begin to learn what is taught them from birth to one year of age (perhaps earlier). Table 4-9 lists the various responses.

Table 4-9

THE EARLIEST AGE CHILDREN LEARN

Ages	Pan-African School Teachers	Public School Teachers	Row Rotal
1 year	6	7	13
	60.0	63.6	
	28.6	33.3	61.9
2 years	2	3	5
	20.0	27.3	
	9.5	14.3	23.8
3 years	1	1	2
	10.0	9.1	
	4.8	4.8	9.5
No Answer	1	0	1
	10.0	0	
	4.8	0	4.8
Sample Total	10	11	21
Column Total	47.6	52.4	100.0

The next series of questions were designed to find out particularly how teachers saw the economic, social and

political position of African people in the United States and in the world and how they saw themselves and their students in that predicament. Since the Pan-African schools were organized to instill a different world viewand to attempt to change the world, it was useful to see if they viewed those conditions different from the way public school teachers viewed them. Table 4-10 shows the responses given by teachers regarding their view of the U. S. conditions of Blacks in the U. S. Predictably all of the teachers at Pan-African schools gave unfavorable responses to the conditions of Blacks in the United States. The largest percent, 50 percent, simply said that the conditions were "bad." The rest viewed the conditions of Blacks as "exploited," "oppressed," or "colonized" or felt that Blacks lack "unity." Conversely, 54.5 percent of the public school teachers thought that Blacks were faring well. Only two felt that Blacks were doing poorly as a group and three chose not to answer.

Table 4-10

CONDITIONS OF BLACKS IN THE U. S.

Conditions	Pan-African School Teachers	Public School Teachers	Row Total
Exploited, oppressed, colonized	2	0	2
Column Pct.	20.0	0	
Total Pct.	9.5	0	9.5

Table 4-10 Contd.

CONDITIONS OF BLACKS IN THE U. S.

Conditions	Pan-African School Teachers	Public School Teachers	Row Total
Lack Unity	3	0	3
Column Pct.	20.0	0	
Total Pct.	9.5		9.5
Good	0	6	6
Column Pct.	0	54.5	
Total Pct.	0	28.6	28.6
Bad	5	2	7
Column Pct.	50.0	18.2	
Total Pct.	23.8	9.5	33.3
No Answer	0	3	3
Column Pct.	0	27.3	
Total Pct.	0	14.3	14.3
Sample Total	10	11	21
Column Total	47.6	52.4	100.0

The comments from the teacher were very illuminating. A Pan-African school teacher said,

> Black people are not a people . . . at this point

> in time. We are not in terms of what a people are ... They don't function as a people. We must solve our own problems. No one (else) will.

Another said,

> Our condition is oppressed. We are becoming totally oblivious to our oppressions. We teach our children that the culture we live in is sexist, materialist and (a) white supremacist culture.

The comments of public school teachers were understandably different. One teacher said, "This black thing does not bother me." She said that she preferred to be called a Negro. When they were pressed, most characterized the condition of the United States as "getting better" or that "great strides are being made."

When these responses were compared to the responses made by parents to the same question, I found that the parents and the Pan-African school teachers had similar views and that views were radically different from those of public school teachers. In fact, the views of some of the parents seem more radical than the Pan-African teachers. Table 4-12 shows the responses of the parents and teachers on the conditions of Blacks in the United States. We can assume that, in general, the children at the Pan-African schools are having the views reinforced by both the parents and the teachers.

Table 4-11

CONDITIONS OF BLACKS IN THE U. S.
COMPARISON OF VIEWS OF THE PARENTS AND TEACHERS

Conditions of Blacks in the U. S.	Pan-African School Teachers	Parents	Public School Teachers	Row Total
Exploited, Oppressed, Colonized	2	10	0	12
Column Pct.	20.0	40.0	0	
Total Pct.	4.7	23.3	0	27.9
Economically Deprived	0	7	0	7
Column Pct.	0	28.0	0	
Total Pct.	0	16.3	0	16.3
Lack Unity	3	6	0	9
Column Pct.	30.0	24.0	0	
Total Pct.	7.0	14.0	0	20.9
Good	0	2	6	8
Column Pct.	0	8.0	75.0	
Total Pct.	0	4.7	14.0	18.6
Bad	5	0	2	7
Column Pct.	50.0	0	25.0	
Total Pct.	11.6	0	4.7	16.3
Total Sample	10	25	8	43
Total Pct.	23.3	58.1	18.6	100.0

A slightly different view emerges when the opinions of the teachers on the conditions of Black people outside of the United States are examined. About 60 percent of the Pan-African teachers gave responses that could be characterized as viewing the conditions of the world as not good (bad, exploited, lack unity). However, 30 percent thought that Blacks outside of the United States were better off than Black people here. Interestingly, 2 public school teachers felt the same way. One teacher said specifically that "Black people in the world are gaining independence and trying to become self-sufficient." Another asserted:

> . . . that there is technology, resources there, they are very intelligent, dedicated people there. They are very creative, artistic people there (Africa).

A public school teacher said,

> Nations of Africa are developing more and more . . . but there is corruption.

Another public school teacher said,

> Their values are different. They have more principles.

Overall, 47.6 percent thought that the conditions of Blacks were bad outside of the United States.

Table 4-12

CONDITIONS OF BLACKS IN THE WORLD

World Status of Blacks	Pan-African School Teachers	Public School Teachers	Row Total
Exploited	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
Lack Unity	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
Better than Us	3	2	5
Column Pct.	30.0	18.2	
Total Pct.	14.3	9.5	23.8
Good	0	1	1
Column Pct.	0	9.1	
Total Pct.	0	4.8	4.8
Bad	3	4	7
Column Pct.	30.0	36.4	
Total Pct.	14.3	19.0	33.3
No Answer	1	4	5

Table 4-12 Contd.

CONDITIONS OF BLACKS IN THE WORLD

World Status of Blacks	Pan-African School Teachers	Public School Teachers	Row Total
Column Pct.	10.0	36.4	
Total Pct.	4.8	19.0	23.8
Total Sample	10	11	21
Column Total	47.6	52.4	100.00

When the opinions of the parents and teachers were compared, we see that both viewed the conditions of Blacks outside of the United States as not good. The most interesting thing, however, is that the terms used to describe the conditions of Black people are quite distinct from those used by the public school teachers. To illustrate, 50 percent of the parents said that Blacks in the world were either "exploited," "colonized," or oppressed."

Table 4-13

CONDITIONS OF BLACKS IN THE WORLD
COMPARISON OF THE VIEWS OF THE PARENTS AND TEACHERS

World Status of Blacks	Pan-African School Teachers	Public School Teachers	Parents	Row Total
Exploited	1	0	10	11

Table 4-13 Contd.

CONDITIONS OF BLACKS IN THE WORLD
COMPARISON OF THE VIEWS OF THE PARENTS AND TEACHERS

World Status of Blacks	Pan-African School Teachers	Public School Teachers	Parents	Row Total
Economically Deprived	0	0	3	3
Column Pct.	0	0	16.7	
Total Pct.	0	0	8.8	8.8
Lack Unity	2	0	2	4
Column Pct.	22.2	0	11.1	
Total Pct.	5.9	0	5.9	11.8
Better Than Us	3	2	3	8
Column Pct.	33.3	28.6	16.7	
Total Pct.	8.8	5.9	8.8	23.5
Good	0	1	0	1
Column Pct.	0	14.3	0	
Total Pct.	0	2.9	0	2.9
Bad	3	4	0	7
Column Pct.	33.3	57.1	0	
Total Pct.	8.8	11.8	0	20.6
Total Sample	9	7	18	34
Column Total	26.5	20.6	52.9	100.0

Table 4-15

TEACHING'S INFLUENCE ON STUDENTS' ABILITY TO CHANGE WORLD CONDITIONS

Does Your Teaching Influence Students To Change Conditions of the World?	Pan-African School Teachers	Public School Teachers	Row Total
Yes	8	5	13
Column Pct.	80.0	45.5	
Total Pct.	38.1	23.8	61.9
May Be	1	6	7
Column Pct.	10.0	54.5	
Total Pct.	4.8	28.6	33.3
No Answer	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
Total Sample	10	11	21
Column Total	47.6	52.4	100.0

During the latter part of the 1960's and the beginning of the 1970's Early Childhood Education became very innovative. Although her ideas and methods had been known for quite some time, Maria Montessori's methods and other dif-

ferent techniques of teaching young children gained currency. Other experimental methods were being employed in many schools to excite the child to want to learn. The teachers were asked what they thought of the experimental methods in Early Childhood Education. The public school teachers gave them tentative approval while 80 percent of the Pan-African teachers disapproved.

Table 4-16

FEELINGS TOWARD METHODS
USED IN EARLY CHILDHOOD EDUCATION

Feelings	Pan-African School Teachers	Public School Teachers	Row Total
Approve	0	4	4
Column Pct.	0	36.4	
Total Pct.	0	19.0	19.0
Mixed	1	4	5
Column Pct.	10.0	36.4	
Total Pct.	4.8	19.0	23.8
Disapprove	8	3	11
Column Pct.	80.0	27.3	
Total Pct.	38.1	14.3	52.4

Table 4-16 Contd.

FEELINGS TOWARD METHODS

USED IN EARLY CHILDHOOD EDUCATION

Feelings	Pan-African School Teachers	Public School Teachers	Row Total
No Answer	1	0	1
Column Pct.	10.0	0	
Total Pct.	4.8	0	4.8
Total Sample	10	11	21
Column Total	47.6	52.4	100.0

One teacher said that "They (children) were being taught European values." A public school teacher said that,

> Everything is idealistic . . . helping to prepare you to work with children in the classroom. I don't think that it is realistic.

Another Pan-African teacher said that "they (the efforts) were fantastic for European children."

The final question that was asked was whether or not they agreed or disagreed with the statement that public schools create a negative self-image for Black children. Predictably the public school teachers disagreed while the Pan-African school teachers all agreed. One public school teacher agreed.

Table 4-17

PUBLIC SCHOOL CREATE
NEGATIVE SELF-IMAGE FOR BLACK CHILDREN

Public Schools Hurt Blacks	Pan-African School Teachers	Public School Teachers	Row Total
Disagree	0	10	10
Column Pct.	0	90.9	
Total Pct.	0	47.6	47.6
Agree	10	1	11
Column Pct.	100.0	9.1	
Total Pct.	47.6	4.8	52.4
Total Sample	10	11	21
Column Total	47.6	52.4	100.0

The Pan-African teachers were pretty distrustful and disillusioned by the public school system. One said, "They show Blacks as being from a cannibalistic society." Several said that Black children received no self-image. One said further that "You're only inspired to be let into the European middle-class system." One said that "It is not the system, it's the teachers."

There were specific questions that I asked the public school teachers about the children who had formerly attended

Pan-African schools. First, the teachers were asked if they had heard of Ahidiana or Learning House, which ever was appropriate. Then they were asked what, if anything, they knew of Ahidiana's or Learning House's educational program. Most of the teachers had not heard of the schools and did not know anything about their educational programs. They did think that there was something different about the programs offered at the Pan-African schools because the children from those schools who became their students acted different from the other children they taught. After I asked the first two questions, I explained the philosophy of the schools to the teachers. I explained the Pan-African philosophy after the first series of questions. One teacher in Atlanta said that if she had known about the school, she would have made a point of getting those notions out of the children's heads.

The teachers interviewed taught 21 former Pan-African students. I asked specifically about each student. First, each teacher was asked what kind of student the individual was. Most people expect children from private schools to perform better in school than children who had not attended school or had gone to public school. Predictably, most were doing well. What is unusual was that 55 percent of the students were rated as excellent by their teachers, and 25 percent were considered good. Only 20 percent were described as average, but the teachers had significant praise for them. I should point out that the Pan-African students came from various socioeconomic backgrounds. One can easily explain,

for instance, middle-class youngsters who do well, but across the board, the children from the Pan-African schools were performing well academically. The common factor which they share is their heritage and the school.

Table 4-18

TYPE OF STUDENT

Quality of Student	Absolute Frequency	Relative Frequency Pct.	Adjusted Frequency Pct.	Cumulative Frequency
Excellent	11	55.0	55.0	55.0
Good	5	25.0	25.0	80.0
Average	4	20.0	20.0	100.0
Total	20	100.0	100.0	

This question was important because one primary aim of Pan-African education is developing students academically so that they will be able to choose occupations which will serve Black people and aid in the nation-building process.

Next, I asked each public school teacher if she or he had noticed any difference in the views students from Pan-African schools had as opposed to those of other students. Differences were noticed in 10 percent of the students. The students were in the first through the fourth grades. The teachers did not say that they noticed differences in the

views in other students. The main purpose of alternative education is turning out students with different ideas and values. The public school teachers were raising fundamental questions by their responses. However, attitudes are measured in the way people act as well as by what they say. The teachers did say that there were differences. Rarely are the views of younger children requested, and if they were requested, perhaps the former Pan-African students would have evidence different views. The differences were more visible when the Pan-African students were observed with others.

Several, indeed, a majority of the teachers commented that the Pan-African students comported themselves differently than those who had not gone to alternative schools. According to the teachers they stood out in class. Several teachers said that the students from Ahidiana and Learning House did not bicker as the others did. Several teachers said that they were more "arrogant" than the others. They would remain out of arguments over pencils or balls and that sort of thing. They brought books on Black people to class and other things related to Afro-Americans. One teacher in New Orleans lamented that one male student was losing some of his behavior characteristics and becoming more like the rest of the students. Perhaps one of the more revealing descriptions came from a teacher of one of the female students. She said that the student made a difference to her entire class by her mere presence. The class was considered to be a problem class. The teacher herself had come to the class late in the year

and this student came to class and exuded a kind of confidence that set her apart from the others. The child's mother looked and dressed differently so the children were aware of something unusual about the family. This student's brother was in another class. The teacher said that she was waiting for the child to break, for her defenses to come down, but she remained strong throughout the entire session. This teacher literally beamed when she discussed this student and wanted to know more about her background. This type of response was not unusual. The following Table (4-19) reflects the answers given by teachers to the specific questions posed. The narration is based upon what they said regarding the students' actions.

Table 4-19

DIFFERENCES IN VIEWS

Responses	Absolute Frequency	Relative Frequency (Pct.)	Adjusted Frequency (Pct.)	Cumulative Frequency (Pct.
Yes	2	10.0	10.0	10.0
No	17	85.0	85.0	95.0
No Answer	1	5.0	5.0	100.0
TOTALS	20	100.0	100.0	

I then asked if the student had offered any problems as far as discipline was concerned in relationship to the other

students. I felt that if there was a problem of adjustment by the Pan-African students or if their views were different, it would first mainfest itself in a conflict of sort. For the most part, this did not happen. The teachers at the Pan-African schools had counseled the students on what they might expect in the public schools and had cautioned them about the teachers. The thing that I failed to realize was that the Pan-African students were well-disciplined toward learning and self-control, more so than the other students. The traditional school teachers admired and appreciated this trait.

Table 4-20

PROBLEMS IN DISCIPLINE

Are students Well Disciplined	Absolute Frequency	Relative Frequency (Pct.)	Adjusted Frequency (Pct.)	Cumulative Frequency (Pct.)
Yes	3	15.0	15.0	15.0
No	17	85.0	85.0	100.0
TOTALS	20	100.0	100.0	

The teachers were further asked to compare the former Pan-African students to the public school children who had not had the alternative education. By tabulating their responses, I found that 80 percent of the students were more

advanced than the others. Only one was considered less advanced. One student who was rated as being the same as the rest was in an advanced class. In New Orleans, this is particularly significant because from 30 to 40 percent of the children go to private or parochial schools. Self-image plays an important part in learning and I therefore attribute this to a positive self-view and to excellent academic background. Perhaps the large number of students and the lack of control that they had over school policies caused the public school teachers to be less convinced of their students' ability to change things.[65] The Pan-African teachers preside over smaller student bodies and work with parents who more or less determine what is taught and how it is taught. This might persuade them to think that their children will be able to alter world conditions.

Table 4-21

ACADEMIC RANKING

How Pan-African Students Ranked	Absolute Frequency	Relative Frequency (Pct.)	Adjusted Frequency (Pct.)	Cumulative Frequency (Pct.)
More Advanced	16	80.0	80.0	80.0
Less Advanced	1	5.0	5.0	85.0
Same As Most	3	15.0	15.0	100.0
TOTALS	20	100.0	100.0	

[65] Joan C. Baratz, ed., "Language Abilities of Black Americans," as cited in Kent S. Miller and Ralph Mason Dreger, Comparative Studies of Blacks and Whites in the United States (N. Y.: Seminar, 1973), p. 165.

The teachers were then asked from what they had seen of the particular student, if they thought that children should be placed in schools like Ahidiana and Learning House. All answered yes, one reluctantly. The teachers felt overwhelmingly that the children were ready for learning and that their academic skills were better than the average student.

Table 4-22

READINESS FOR LEARNING

How the Pan-African Students Compare	Absolute Frequency	Relative Frequency (Pct.)	Adjusted Frequency (Pct.)	Cumulative Frequency (Pct.)
More	18	90.0	90.0	90.0
Same	2	10.0	10.0	100.0
TOTALS	20	100.0	100.0	

Table 4-23

ACADEMIC SKILLS

Academic Skills How Pan-African Compare	Absolute Frequency	Relative Frequency (Pct.)	Adjusted Frequency (Pct.)	Cumulative Frequency (Pct.)
Better	17	85.0	85.0	85.0
Same	3	15.0	15.0	100.0
TOTALS	20	100.0	100.0	

The children's best areas were generally reading, mathematics, and self-expression. Again, one of these measures, self-expression is usually connected with self-esteem. Those persons who feel good about themselves and confident about what they know are usually more secure.

The Pan-African teachers were asked what was the most difficult Pan-African principle to instill in the students. There was no consensus. One teacher said that all of them were hard to instill. Several said "Ujimo" (Collective Work and Responsibility). Another said "Imani" (Faith).[66]

From what I have reported in this chapter, it can be clearly stated that the views of the Pan-African teachers were significantly different from the views of the public school teachers in several areas. Also, on two significant variables, views of Blacks in the world and the United States, their views were similar to the parents and different from the public school teachers. Their view of the world was quite different and any difference in the views of the children may be attributed, in part, to the teachers. I have already stated that the former Pan-African students had experienced an erosion of their earlier views. Along with other factors in their environment, peers, television, and simply getting older, the erosion may also be attributed to the difference in the world view of the public school teacher.

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[66]M. Ron Karenga, Kwanzaa: Origin, Concepts, Practice (San Diego: Kawaida Publications, 1977), p. 7.

SUMMARY-CONCLUSION

Scholars study political socialization in order to find out why people behave politically as they do. We cannot find out all there is to know about political behavior, but perhaps enough can be discovered to understand why people demand or fail to demand change. Part of this inquiry is aimed at systems maintenance. This researcher's interest is systems change.

A child learns early to obey authority. First, he learns to obey the rules within his family. At the same time, he learns from the family accepted social behavior and to an extent accepted political behavior. He learns about his country, his flag, his social class and, in most instances, he learns to accept his station in life. Second, when the child goes to school, generally, those views are reinforced.

Black children are subjected to the same propaganda as other Americans, but the propaganda is much more detrimental to them. Alternative educational situations for Black children is an attempt to counter what Carter G. Woodson referred to as "mis-education." The Pan-African schools studied in this survey intended to produce children who would have a more positive self-image and be more critical thinkers.

The first hypothesis was that the students who attended

the different Pan-African schools would have similar ideas and views. The data support this hypothesis. The children of Learning House and Ahidiana differed little on specific issues. Age seems to have been the major factor because many students at Ahidiana did not respond and that was the youngest group. Dokpwe students were the most responsive and the most radical. The children who attended Learning House and Ahidiana responded similarly. I did not control strictly for age, but the survey suggests that the older childred commented more readily than the younger ones, and that regardless of the school, four year olds and up responded alike.

The second hypothesis was that the views of those who were no longer in Pan-African schools would be different from those still in the Pan-African schools. Although the views of the children were different from those who had not gone to Pan-African schools, according to their teachers, when their views were compared to the present Pan-Africans, especially those at Dokpwe, there was a difference. If we assume that their views were once more like those in the Pan-African schools (and I did test some of those of Learning House earlier), then I can say that there has been an erosion of their earlier views.

The final two hypotheses dealt with the parents and teachers. I hypothesized that views of the Pan-African teachers and parents would be similar to each other, but they would be different from the public school teachers. The findings here were quite significant. In regards to

their views of the conditions of Blacks in the United States and in the world, the parents and the Pan-African teachers were remarkably similar, especially when one considers that the questions posed were open-ended. The views of the public school teachers were strikingly different from either of the two groups. Among the factors which might have contributed to change in the views of the children, the public school teachers are very significant.

The problem that was posed was whether pre-schools could be used to effectively instill alternative political values and orientations in Black children, and if so, whether those values are maintained once the child has left the Pan-African school environment. The answer to the first part of the problem is "yes." Pre-schools can be used to instill different views and values. That fact was clear from the responses given by all of the students interviewed, and from the comments made by public school teachers and parents.

The second part of the problem cannot be addressed as definitively. When the views of the elementary students at Dokpwe were compared to those of students who had left Pan-African schools and who were roughly the same ages, there was an apparent difference. The fact that the former Pan-African students' views were different from their contemporaries does not change the fact that there has been an erosion of their views. Perhaps, that difference in the former Pan-African students is significant enough that they will continue to be different political beings. Events in

their future may cause certain ones of them to continue to develop views that are different from those of general society. The fact that their parents' views concur with the views held by the teachers at the Pan-African schools may have some effect upon the children's political development. Of course, I realize that others have developed radical views and alternative viewpoints without benefit of alternative schools.

It is clear from the data that public school teachers in general do reflect the views of the general political culture, whether the teacher is Black or white. Because the process of socialization in the united States is detrimental to Black people's interest, it is essential for teachers to counter that socialization. Public school teachers cannot be expected to teach alternative views although many of the teachers are progressive. It is essential in this researcher's view to have alternative educational environments.

Tevye in "Fiddler on the Roof" explained to the audience why he and other Jews had faith as they had. He pointed to the sky and said that "Because of our traditions, everyone knows who he is and what God expects him to do."[67] That is what they believe. Africans here in the United States, and to some extent on the Continent have lacked that sense of history and that sense of presence. It is essential for an oppressed people to understand who they are and the nature

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[67]Joseph Stein, Fiddler on the Roof, New York: Crown Publishers, 1964), Prologue, p. 1.

of their oppression. Oppression and miseducation are factors that have contributed to the destruction of African history. Blacks should not respond to oppression by oppressing others, but like the Fiddler, they must develop and maintain a sense of who they are and where they must go.

Education is basic in developing a sense of peoplehood. In the view of this researcher, the starting point must be a realization that Black people, no matter where they are, are an African people. Pre-School alternative education is important, but elementary alternative education is also important. This research shows that the longer one remains in a Pan-African environment, the more defined that education is. It also suggests that those who have a positive self-image do well in traditional courses like reading, writing and arithmetic. Not only is there a need for ideology, but there is a need for well educated persons. Positive Black education seems to produce better students at all levels.

Suggestions for Further Study

This research suggests that further study is needed to find out what happens to former Pan-African students beyond the elementary level. A larger sample is also needed and a more defined research instrument. A comparison of children and adolescents across the United States would give a more complete picture of alternative education which emphasizes a positive African and African-American viewpoint.

On the subject of education, Carter G. Woodwon wrote:

> No systematic effort toward change has been possible, for, taught the same economics, history, philosophy, literature and religion which have established the present code of morals, the Negro's mind has been brought under the control of his oppressor. The problem of holding the Negro down, therefore, is easily solved. When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his "proper place" and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary.[68]

The motto of Atlanta University is "We will find a way or make one." The founders of Ahidiana, Dokpwe and Learning House intended to develop educational institutions that would produce persons who would seek to find a way or make one. This research shows that they have had a measure of success.

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[68]Carter G. Woodson, The Mis-education of the Negro (Washington: Associated Publishers, 1933), p. xxxiii.

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APPENDIXES

QUESTIONNAIRE FOR PARENTS

1. Are you familiar with the philosophy of _____?

   _____ Yes _____ No

   COMMENTS:

2. Were you aware of the philosophy before or after your child entered school there?

   _____ Yes _____ No

3. Why did you send your child to _____?

4. Do you think your child has a different political outlook from children who have gone to other schools?

   _____ Yes _____ No _____ Not sure

   COMMENTS:

5. How do you view the conditions of Black people in the world?

6. How do you view the conditions of Black people in the U. S.?

7. Do you believe that as the results of going to _____ that your child will be subject to change those conditions?

   _____ Yes _____ No _____

8. If _____ did not exist, would you send your child to a more traditional school?

   _____ Yes _____ No _____

   COMMENTS:

9. What do you like most about_____?

10. Would you send your child to _____ again?

    _____ Yes _____ No _____

QUESTIONS FOR TEACHERS

1. What training have you had in Early Childhood education?
2. What factors influenced your interest in teaching at this age level?
3. What is your teaching philosophy?
4. What newspapers, magazines and books do you read? How often do you read them?
5. Do you think that your teaching influences the values and opinions of your students? If so how?
6. In your opinion, what age do you think that children can began to learn things that are taught them?
7. How do you go about getting children to grasp what you teach? Do you have a specific method?
8. How do you view the conditions of Black people in the U. S.? In the World?
9. Do you think that you as a teacher can change any of those conditions?
10. How do you view present efforts in early childhood education?
11. Do you feel that the students you teach will be prepared to bring about change?
12. It is said by some that the public school system as a whole is detrimental to Black people and only serves to create a negative self-image for Black children.
    Agree_____ Disagree_____

QUESTIONNAIRE FOR PUBLIC SCHOOL TEACHERS

1. Have you ever heard of _____ Pre-School?

2. Do you know anything about its education program?

3. What kind of student is _____?

4. Have you noticed any difference in the views of _____ in relationship to other students?

5. Has _____ offered any special problem as far as discipline is concerned?

6. Academically, is h/she

   a. more advanced,
   b. less advanced,
   c. about the same as the other students.

7. From what you have seen of _____ do you think that children should be placed in that kind of educational environment?

8. Did _____ appear more ready for learning than other students?

9. Are _____'s academic skills better, the same, or worse than other students in his class?

10. Which are his best areas?

    Self-expression _____

    Grammar _____

    Writing _____

    Reading _____

    Geography _____

    Math _____

DESCRIPTION OF SYMBOLS AND PICTURES

USED WITH CHILDREN'S QUESTIONNAIRE

1. The United States Flag.
2. The Liberation Flag.
3. Picture of President Gerald Ford. (former president)
4. Picture of Jimmy Carter. (former president)
5. Picture of Billy Dee Williams.
6. Picture of Jessie Jackson.
7. Picture of white female in European dress.
8. Picture of Black female in European dress.
9. Picture of Black female in African dress.
10. Map of the United States.
11. Map of Africa.
12. Picture of white male in European dress.
13. Picture of Black male in European dress.
14. Picture of Black male in African dress.
15. Picture of policemen (Black and white).
16. Picture of children in European dress.
17. Picture of children in African dress.